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CONVENTION OF THE DIOCESE OF NEW YORK.

Wednesday last being the day designated by the Constitution of the Protestant Episcopal Church in the Diocese of New York, for the meeting of the Annual Convention of the same, a number of the Clergy and Laity assembled for Divine Worship at 10 o'clock, A. M. in St. John's Chapel in this City, the place appointed by the Standing Committeee.

Morning Prayer was said by the Rev. Samuel M. Haskins, Rector of St. Mark's Church, Williamsuurgh, L. I.; the Rev. Thomas Mallaby, Rector of Trinity ch., Plattsburgh, reading the lessons, which were *Isaiah* 52, and Matt. 5.

The Ante-Communion was read by the Rev. Wm. Berrian, D. D., Rector of Trinity Church, and President of the Standing Committee, the Epistle by the Rev. Jona. M. Wainwright, D. D., Assistant Minister of the Parish.

The Rev. Benj. I. Haight, D. D., preached the Convention Sermon, a very interesting and impressive discourse, from Psalm cxxii. 5-9, "Pray for the peace of Jerusalem," &c.

The Holy Communion of the Lord's Supper was administered by the Rev. Dr. Berrian, assisted by the Rev. Drs. Lyell, Creighton, and Wainwright.

The collection made at the offertory was in aid of New York Protestant Episcopal Tract Society.

After the services of the Church, the Convention was called to order by the Rev. Dr. Haight, who nominated the Senior Presbyter present entitled to take the chair, pro tempore, whereupon the Rev. Dr Lyell, Rector of Christ Church, was called thereto unanimously.

The Secretary then proceeded to call the roll of the Clergy, who answered to their names, with but few exceptions. The Parishes of the Diocese were next called in order, and the certificates of Lay Delegates to the Convention submitted to the inspection of the Hon. Luther Bradish, and W. H. Harison, Esq., as a Committee, before the said delegates took their seats.

The Rev. William Richmond made an inquiry of the Secretary in regard to the construction of certain rules touching the eligibility of clerical members, and was referred to the Standing Committee for a reply.

The Convention being now duly organized, proceeded according to the fifth Article of the Constitution, to elect a President from among the Clergy.

The Rev. Wm Creighton, D.D. was thereupon put in nomination.

It was unanimously resolved to dispense with the vote by ballot, whereupon the vote being taken, *viva voce*, the Rev. Dr. Creighton was unanimously chosen President of the Convention.

On taking the chair, the President said that he thanked the House for their renewed expression of confidence in him, and that he would renew the pledge he gave on a former occasion, and relying upon Divine aid, would faithfully and impartially discharge the duties of his office.

The reading of the Rules of Order was dispensed with, and the Rev. Dr. Lyell nominated the Rev. Dr. Haight as Secretary of the Convention, and that gentleman was unanimously elected. Mr. Charles N. S. Rowland was in like manner elected Treasurer.

The President then announced the following Standing Committees.

On the Incorporation of Churches.—Hon. Samuel Jones, Rev. Evan M. Johnson, and Mr. Francis Barretto.

On the Diocesan Fund.—Rev. Orsamus H. Smith, Rev. William Richmond, Hon. J. Burnet, Hon. Cyrus Curtiss, and the Treasurer.

On the Treasurer's Report.—Messrs. J. Constant Frederick J. Betts, and G. G. Van Waggenen.

On the Theological Seminary.—Rev. John Brown, D. D., Rev. Reuben Sherwood, D. D., and Messrs. William H. Harison, A. B. McDonald, and William H. Hill.

On Canons.—Rev. Jonathan M. Wainwright, D.D., Rev. Lot Jones, Rev. Edward N. Mead, and Messrs. David B. Ogden, Gulian C. Verplanck, and Samuel Jones.

The following inspectors of elections were likewise announced by the chair:—

For the Standing Committee: For the Clerical Votes—Rev· Mr. Pardee and Mr. Cornelius Oakley. For the Lay Votes—Rev. Mr. Vinton and Dr. Stearns

For the supplemental Lay Delegate to the General Convention: For the Clerical Votes—Rev. W L· Johnson and Mr. J. A. Constant. For the Lay Votes—Rev. Mr. Hunter and Mr. J. A. King.

For the Missionary Committee: For the Clerical Votes—Rev. Mr. Marcus and Mr. T. L. Wells. For the Lay Votes—Rev. Mr. Diller and Mr. F. J. Betts.

The Hon. Luther Bradish then offered the following resolution:—

Resolved, That the parochial reports required by the existing canons of the Church, be delivered to the president of the Convention, who shall receive the same to be disposed of in the usual manner. Laid on the table.

Judge Burnet submitted the following resolution, which he moved should be printed, and for the present laid on the table, to be called np on the following morning. The motion to print prevailed.

Resolved, That the Trustees of the Episcopal Fund be directed to pay over to the Right Rev. B. T. Onderdonk, D. D., out of the income of the said fund (excepting the portion thereof set apart for accumulation) the sum of $2,500 annually, to commence from the 1st day of October, 1846, until otherwise directed by the Convention. And that he be paid at the same rate for the period from the 3d Jan. 1845 to 1st Oct. 1846, whenever the state of the fund will admit.

On motion of Hon. Samuel Jones, the Convention adjourned to Thursday morning at 9 o'clock.

Thursday's (Second Day) Proceedings.

At 9 o'clock the Convention reassembled. Morning Prayer was said by the Rev. J. Weaver, Rector of Trinity Church, West Troy; the Lessons were read by the Rev. Edward Livermore, Rector of Immanuel Church, Little Falls.

The President, the Rev. Dr. Creighton, then called the Convention to order for the transaction of business.

The Secretary, the Rev. Dr. Haight, read the minutes of the preceding day's proceedings, which, after being slightly amended, were approved·

On motion of Mr. Harison, from Trinity Church, the order of business was suspended in order to allow the Standing Committee of the Diocese to report, the Committee on the organization of new Churches not being ready. The report mentioned the invitation of Bishop McCoskry, and subsequently of Bishop De Lancey, to perform the duties of the diocese and their acceptance thereof; and gave a list of those who had taken orders during the year, transfers of clergymen, admission to the Convention, &c.

The reports of the acts of Bishop McCoskry and Bishop De Lancey were read; they contained a list of confirmations, ordinations, consecrations, &c., all of which have been chronicled as they took place.

The report of Bishop McCoskry, extending from about the first of Dec. to the 21st of May, showed a total of nine persons ordained priests, three deacons, four churches consecrated, two corner-stones of new edifices laid, and 1869 persons confirmed.

The report of Bishop De Lancey showed the following results:—

Ordained seven deacons and two priests, confirmed 159 persons, consecrated three churches, and visited sixteen parishes, during about one month.

The committee on the incorporation of churches reported that the following churches had applied for admission, and they were on separate votes admitted into union with the Convention:—

St. Matthew's Church, New York City.
St. Barnabas Church do. do.
Church of the Good Shepherd do. do.
Grace Church, Westchester, Westchester Co.
Trinity Church, Scaghticoke, Rensselaer Co.
St. Peter's Church, Stone Ridge, Ulster Co.
Christ Church, Morristown, St. Lawrence Co.
Christ Church, Sag Harbor, Suffolk Co.
Grace Church, Albany City.
St. Stephen's Church, Schuylerville, Saratoga Co.
Christ Church, Williamsburg, King's Co.
Grace Church, Cherry Valley, Otsego.

As to the Church of St. Philip, (favorably reported on by the committee) Mr. Harison asked if this was not a colored congregation.

Mr. John Jay said the preacher was a white man.

Mr. Harison said that the next might be a colored one. It was an important question, and the Convention might have to meet it. In order to avoid exciting debate, he proposed to refer the whole subject to a special committee, to report upon it.

Rev. E. M. Johnson said the action of two committees had been unanimously favorable to the admission of the church in question. He hoped there would be no objection.

Hon. John C. Spencer deprecated very strongly the consideration of a question which had never yet troubled this Convention, and which, when agitated in the conventions of other religious denominations, had produced disastrous results. He alluded, too, to the inopportuneness of bringing this matter before the Convention, in this state of the diocese. He moved to lay the whole subject on the table.

Mr. John Jay called for the vote, by orders, and said that he did so, because, as the learned gentleman from Trinity had said, the question involved an important principle; that of Christian brotherhood, and Catholic unity.

The vote was then taken, which resulted as follows; Ayes, clerical, 54; Lay, 70. Nays, clerical, 98; Lay, 58, (2 diyided.)

So the motion to lay on the table was lost by the non-concurrence of the two orders; and the question recurring upon the resolution of Mr. Harison, he stated that there were particular circumstances in connexion with the Church in question, which ought to be laid before the Convention, and therefore submitted the following resolution:—

Resolved, That the subject of the admission of St. Philip's Church, New York, and of other congregations of colored people into representation into the Convention of this diocese be referred to a special committee to consider, and to report to the present Convention.

Which was adopted.

And the Chair appointed the following gentlemen said committee:—

W. H. Harison, Esq., Rev. E. M. Johnson, Rev. Dr. Sherwood, Hon. John C. Spencer, and John A. King, Esq.

On the further report of the committee on the incorporation of churches, the Church of the Crucifixion, in the City of New York, was received into union with the Convention, when the Rev. John Gregg, the Rector, and a lay delegate, took their seats.

The Convention next proceeded to the election of the Standing Committee, the Missionary Committee, and one Lay Provisional Deputy to the General Convention.

The tellers having retired, it was on motion, resolved,

That the Trustees of the Fund for Aged and Infirm Clergymen, be appointed *viva voce*.

When Messrs. William Bard, Garret G. Van Wagenen, and Cyrus Curtiss were unanimously chosen, the latter in place of John R. Townsend, Esq., deceased.

The Report of the Secretary was read, and referred to a committee of three persons.

The Chair appointed Rev. Mr. Ward, Rev. Dr. Whitehouse, and Mr. W. H. Harison.

On motion, the order of business was suspended to receive the Report of the Missionary Committee of the Diocese, which was read accordingly; as was also the Report of the Treasurer of the Episcopal Fund. and that of the Trustees of the Fund for Aged and Infirm Clergymen.

The reports of the Inspectors of the Votes for one Lay Provisional Deputy to the General Convention were received and read. The result was as follows:—

	Clerical votes 123	Lay 128
W. H. Harison	85	68
Luther Bradish	34	57
Benj. M. Brown	4	1
Fenimore Cooper	—	1
Missionary Ballot		1

Tellers.—William L. Johnson, Isaac Seymour, Joseph Hunter, John A. King.

W. H. Harison, Esq, was thus declared duly elected by the concurrent votes of the Clergy and Laity, as Lay Provisional Deputy to the General Convention.

The certificate of incorporation of the Church of the Messiah in this city not having been duly certified, as required, it was not admitted.

On motion, the Convention took a recess until 7 o'clock.

EVENING SESSION.

After the Convention had reassembled, the reports of the inspectors of election of the Missionary Committee were read, and the result was as follows:—

	Clerical votes 137	Lay votes 131
Rev. Wm. Berrian, D. D.	97	73
Rev. Thos. Lyell, D. D.	97	73
Rev. J M Wainwright, D.D.	130	129
Rev. John McVickar, D. D.	97	73
Rev. Thos. H. Taylor, D·D.	37	57
Rev. John L. Stone, D. D.	36	57
Rev. H. J. Whitehouse, D.D.	37	57
Rev. B. C. Cutler, D.D.	1	
Rev. J. M. Forbes	1	
Rev. William H. Lewis	1	
Rev. William Richmond	1	
Rev. G. T. Bedell	1	
Rev. Lot Jones	1	
Hon. Murray Hoffman	97	73
Hon. Gulian C. Verplanck	97	74
Hon. Samuel Jones	97	73
Mr. Floyd Smith	97	72
Hon. Thos. J. Oakley	36	59
Hon. Luther Bradish	36	59
Mr. B. L. Woolley	31	57
Mr. R. B. Minturn	36	57
Mr. C. N. S. Rowland	1	
Mr. J. D. Wolfe	1	
Mr. Galen Carter	1	
Mr. Richard Oakley	1	
Mr. F. J. Winston	1	
Scattering		2

The following named gentlemen were then declared elected as the standing committee:—

Rev. William Berrian, D. D., Rev. Thomas Lyell, D. D., John McVickar, D. D., Jonathan M Wainwright, D. D., Mr. Floyd Smith, Murray Hoffman, Gulian C. Verplanck, Samuel Jones.

Tellers.—Rev. Moses Marcus, Rev. J. W. Diller, John R. Livingston, Jr., Benjamin M. Brown.

STANDING COMMITTEE.

	Clerical votes 132	Lay votes 132
Rev. Lot Jones	127	129
Rev. Joseph H. Price	93	73
Rev. Edward N. Mead	93	71
Rev. Wm. Morris	93	77
Rev. Isaac Pardee	93	73
Rev. B. C. Cutler, D.D.	39	57
Rev. W. H. Lewis	39	57
Rev. Wm. Richmond	39	56
Rev. G. T. Bedell	39	59
Rev. Samuel L. Southard	1	
Rev. Benjamin Evans	1	
Rev. Richard Cox	1	
Rev. J. W. Diller		1
C. N. S. Rowland	132	130
John H. Swift	93	73
Cornelius Oakley	93	73
Floyd Smith	93	73
Alex. L. McDonald	93	73
John D. Wolfe	39	57
Galen M. Carter, M. D.	39	57
Richard Oakley	37	57
Fred. J. Winston	39	57
Blank		2

The following named gentlemen were then declared to be elected:—

Rev. Lot Jones, Rev. Joseph H. Price, Rev. Edward N. Mead, Rev. William Morris, Rev. Isaac Pardee, Messrs. Charles N. S. Rowland, John H. Swift, Cornelius Oakley, Floyd Smith, Alexander L. McDonald.

Tellers.—Rev. Isaac Pardee, Cornelius Oakley, Francis Vinton, John Stearns.

The report of the Treasurer of the Convention was next read.

The committee on the General Theological Seminary presented their report, which stated, that at a meeting of the Board of Trustees in June last, the Rev. Homer Wheaton was chosen to supply the vacancy occasioned by the death of the Rev. Dr. Reed. The Rev. Wm. Walton was chosen to supply the vacancy occasioned by the elevation of the Rev. Alonzo Potter, D. D., to the Episcopate of Pennsylvania; and the Hon. Samuel Jones to supply the vacancy occasioned by the resignation of Nehemiah Rogers, Esq.

There has been a small addition to the funds of the institution by the diocese, since the last report, and an increase in the number of the clergy; but there is nothing which requires any action by this Convention. The present number of trustees to which the diocese of New York is entitled is 46.

David B. Ogden, Esq., said that the question of the dissolution of the General Theological Seminary would inevitably come before the next General Convention, and he therefore moved the following resolution, which was unanimously adopted:—

Resolved, That the subject of the Theological Seminary be referred to a special committee, and that the resolutions upon the subject of alterations in this institution, which were proposed at the last General Convention, and the resolutions proposed by the Right Rev. the Bishop of Western New York, at the last meeting of the Board of Trustees of the Theological Seminary, upon the subject of the said Seminary, be taken inio consideration by the said committee, and that they report to the next convention of this diocese.

The following were appointed the committee.—

D. B. Ogden, Esq., of Trinity; Rev. Dr. Whitehouse of St. Thomas; Rev. Mr. Forbes, of St. Luke's; Rev. W. L. Johnson, and Hon. Judge Oakley.

The Rev. Dr. Haight offered a resolution that any incidental expenses incurred by the Standing Committee be paid out of the diocesan fund, which was passed unanimously.

The same gentleman gave notice that he would take an opportunity to move a change in the second rule of order.

Rev. Mr. Hanson, of St. Lawrence county, then renewed the discussion on the question of admitting St. Philip's Church into representation in the Convention, and thought the subject of so much importance that he considered it proper to be brought before the Convention at the present session, and wished to have the committee report immediately after obtaining information about one colored Church which desired to be admitted into the Convention. He would not impute to any person any desire to stave off the question, nor did he think that the committee of five would do so, but there was a possibility that the motion made in the forenoon might be construed into a wish on the part of this body to put the question off till another session of the Conveution. The only thing the committee have to do is to give to the Convention the information required to enable them to vote on the question. He would like the committee to report on all such churches separately, and when they had information of one to report on it.

Mr. Pardee said he thought there was no necessity for reporting on any other church than the one now before the house.

Mr. Hanson then offered the following resolution, which was laid on the table.

Resolved, That a committee of five be appointed to report upon the case of St. Philip's Church, and of other colored congregations who may desire to come into union with this Convention, be requested to report as soon as they obtain information respecting one.

The President announced that the regular business had been finished, and miscellaneous business was now in order.

Mr. J. C. Hamilton said if there was no further business before the Convention he would move an adjournment *sine die*.

Mr. Harison hoped the question on adjournment would be taken by orders.

Mr. Hamilton withdrew his motion.

The Hon. Luther Bradish said, that as his resolution offered the day previous would now come up in the regular order of business, he moved that it be taken from the table.

The resolution was as follows:—

Resolved, That the parochial reports required by the existing canons of the Church be delivered to the President of the Convention, who shall receive the same to be disposed of in the usual manner.

In regard to this resolution, he said his object was to have those reports presented in a proper shape for publication, in order that we may ascertain the condition of the Church. If there was any objectionable phraseology in the resolution he was willing to alter it.

Rev. Mr. Forbes of St. Luke's Church offered a substitute varying the phraseology from parochial reports to statistical information.

Rev. Dr. Smith also moved an amendment that the reports should include the statistics for the past and previous years, and said it would at once be perceived that it avoids all reference to parochial reports.

Mr. Harison thought this amendment was not necessary, and the better way would be to take the resolution of the gentleman from St. Luke's.

Dr. Smith said he did not wish to debate the point, but why could it not be done now, so that they could be published in the journal? It is not a party question. The diocese was required to have these statistics ready for the next General Convention, and is the *empire* diocese to be without its tabular statistics at the next General Convention? He saw no difficulty in making them, unless the clergy of the diocese had lost their parish registers.

Rev. Dr. Whitehouse then offered the following as a substitute for the whole:—

Whereas, the existing state of the diocese has interrupted the usual annual reception and publication of the parochial reports; and whereas, by Canon VIII. it is required that "a committee of the Convention of this diocese shall be appointed at the stated meeting of the same next before every stated meeting of the General Convention, to assist the Bishop in preparing a report of the state of the Church in this diocese, and a list of the clergy to be presented to the General Convention"—wherefore

Resolved, That the clergy of the diocese, or wardens of vacant parishes, be, and hereby are, required to furnish to the next Convention, (or before,) such statistics of their respective parishes for the three years last preceding, as may enable the committee then appointed to prepare the report required by Canon VIII. for the General Convention, and that such statistics be printed with the journal of the next Convention.

He thought there was some difficulty between the movers of the several propositions. Many of the clergy have conscientious scruples about rendering any accounts to any one but the head of the diocese, the Bishop, and the question is whether the Church at present has a Bishop or not—it was a mooted question.

Dr. Smith withdrew his amendment in favor of Dr. Whitehouse's substitute.

Rev. Mr. Vinton, of Brooklyn, said he conceived there was an objection to the substitute in that the eighth canon required the *Bishop*, or in case of vacancy the Standing Committee, to prepare the report. The question then necessarily came up, whether the diocese was vacant; and thus they were led back to the great question on which they were divided, and he and others should object to reaching the question circuitously. Moreover, the clergy had no direct or personal intercourse with the Convention, but only with the Bishop; and the canon required the reports to be presented to the Bishop, who was to print "such portions of them as he thought proper." It was not the *duty* of the clergy to present these reports to the Convention, as there was no canon requiring such service from them; and its performance would hereafter involve them in serious perplexities.

He moved the subject be laid on the table.

Mr. Duer hoped the motion to lay on the table would not prevail until the gentleman's objections were answered.

The resolution did not go on the principle that there was no Bishop, but rather upon the supposition that there was no existing canon applicable to the present condition of the diocese. If, however, there was a Bishop in one sense, he did not suppose that the reverend gentleman would contend that there was a Bishop competent to act and to receive those reports. Why, if gentlemen believed that Bishop Onderdonk was, to all intents and purposes, Bishop of the diocese, did they not take, as a matter of conscience, their reports to him, and leave to him the responsibility of publishing them?

The action of the last Convention was upon the assumption that the Bishop's sentence incapacitated him from acting. All that had been done during the year was upon the assumption that the Bishop of the diocese was "disabled" from acting. But it was not for a moment contended by any one that he was physically disabled, and the necessary and plain inference was that he was disabled by his sentence.

Chief Justice Jones said the Convention had already decided that the Standing Committee was the ecclesiastical authority of the diocese, and therefore he could not consent to have these reports sent in to the President of the Convention.

Rev. Mr. Vinton replied in effect that as the clergy could not give this information in the regular way, they ought not to give it at all—they should remain quiescent, for they were paralyzed; and they asked to be allowed to remain quiescent, on the hypothesis that they had no Bishop qualified to receive their reports.

Mr. Lloyd, of this city, would like to know, in view of what had been said, by what authority, if the diocese had a Bishop, the present President was in the chair. It was a poor rule whose principles could not be fully carried out. But if there was no Bishop then they had a right to elect a President, and it was the duty of the clergy to report to him. He thought they were wasting words.

Professor Herry thought there was no necessity for raising and meeting this question now. They were not calling for parochial reports, but simply for statistics apart from the reports. The two things need not be blended. The statistical information was by the canon required to be given to the "ecclesiastical authority;"—and the word "Bishop," occurring afterward, was to be construed by the words "ecclesiastical authority." If the Rev. gentleman from St. Thomas' would amend his substitute by requiring this information to be given to the "ecclesiastical authority" he would vote for it.

Dr. Whitehouse had some doubts about doing that.

Professor Henry—I'll vote for it as it is.

Mr. Vinton renewed a motion to lay the whole subject on the table, which was lost.

On motion of Hiram Ketchum, Esq., Dr. Whitehouse modified his resolution so as to require the information for the three years to be given to the 'Standing Committee,' and the substitute was then unanimously adopted.

The Convention then adjourned to Friday morning, at 9 o'clock.

FRIDAY'S (THIRD DAY) PROCEEDINGS.

The Convention met at 9 o'clock. Morning prayer was said by Rev. Mr. Marcus, Rector of the Church of St. George the Martyr, in this city; the lessons being read by Rev. John A. Spooner, Rector of Zion Church, Sandy Hill, Washington county.

The President taking the chair.

The minutes of the second day were read and approved.

Rev. Mr. Vinton proposed to take up an amendment, offered by him last year, to the constitution; which the chair said was not now in order.

The names of those who were not present yesterday, were called over by the secretaries.

The chair called for the reports of the committees on the Promotion of Religion and Learning, and on the Diocesan fund, but neither was ready.

Mr. Harison, on the part of the committee on St. Philip's Church, asked leave for that committee to sit during the session of the house, which was granted.

Rev. Mr. Vinton called up the proposition offered by him at the last Annual Convention, to alter the constitution, so as to make "communicants in the church," alone eligible to sit as lay delegates, in Convention; and that each church send only three.

Rev. Mr. Pardee said the matter was only brought up at the last Convention, and he would like to know whether it was competent for the Convention to settle the matter now?

The President replied that it was not. It must be approved by one Convention, before it could be finally acted upon by another.

Mr. John C. Hamilton offered an amendment.

Mr. Ketchum inquired whether the committee on the qualification of members, appointed at the last Convention, received instructions to report a new canon, for if they had, the report of that committee would bring up the whole subject.

The committee not being ready to report, he submitted whether the subject can be now brought up.

Mr. Harison said he was one of the committee, and they did not consider themselves under the obligation to report a new canon.

Dr. Anthon hoped the motion to take the subject up would not prevail, because the next motion in order, was the resolution offered by Judge Burnet yesterday.

Mr. Jay said the proposition embraced fundamental alterations in the principles of church government. It is, therefore, that the matter should have deliberate consideration. Some of those propositions and amendments conflict with each other, we therefore cannot discuss one without the other.

One proposition is, that every clergyman who has connection with the diocese, shall be admitted to this Convention. Another is, that every clergyman shall have a seat. Another is, that no member shall have a seat unless he is a communicant. He alluded to them thus—to show that it was necessary to give them full and deliberate consideration. We are already so far advanced in this Convention, that he doubted whether justice could be done to them, without affecting other business.

Immediately after organising the Convention, a resolution was offered, which claimed the attention of the Convention in an eminent degree; and which claimed consideration first—and if we give this subject the attention it demands, it will be impossible to act upon the other. Mr. Jay concluded by moving that the whole subject be laid on the table.

Mr. Vinton said the subject was referred at the last Convention to this.

Mr. Floyd Smith moved that the subject be referred to the Standing Committee.

The question was about to be taken on this motion, when

Rev. Dr. ——— said the proposition to take up was one question, and the notice to commit was another—and there can be no such thing without the consent of the mover. The proposition having been referred by the last Convention to this, we have not the right to act as if it had been considered.

Mr. Betts thought that the Convention had a perfect right to refer any matter to a Committee. When the Committee report, the Convention approves or disapproves of it, and the Convention must act upon it or it dies.

The question to take the subject from the table, where it remained since the last Convention, was then put and carried.

Mr. Vinton then moved that the subject be referred to the next Convention, as the first business to be transacted, and

The matter was accordingly referred to the next Convention.

Judge Burnet then rose and said, that on the first day of the Session, he submitted a resolution, which he would now move to be taken from the table and read by the Secretary, to the house.

The resolution was then read as follows:

Resolved, That the Trustees of the Episcopal Fund, be directed to pay over to the Rt. Rev. B. T. Onderdonk, D. D., out of the income of the said Fund (excepting the portion thereof set apart for accumulation) the sum of two thousand five hundred dollars annually, to commence from the 1st of October, 1846, until otherwise directed by the Convention, and that he be paid at the same rate for the period from the 3d of January, 1845, to the 1st of October, 1846, whenever the state of the Fund will admit.

Judge Burnet further remarked that he wished a typographical error corrected, and have the word "fund," substituted for the word "Church."

The resolution was then taken up by a vote of the house. Judge Burnet continued.

I am impelled to this measure by a sense of duty which I shall perform. I shall not undertake to discuss this resolution on its merits, but merely present it to this Convention with a few remarks indicative of the feeling and principles which sway me in adopting this course. We are, at present, placed in peculiar circumstances—circumstances which cannot be changed in the ordinary course of events before the meeting of the General Convention, which, we trust, will act in this matter under the guidance and direction of the Holy Spirit. It seems to me that something should be done for the relief of the Bishop of this diocese, who is in need of such relief; and in doing this, far be it from me to wish any individual within the sound of my voice to violate his principles. I only wish that this Convention will act, as I hope I will act, with a sincere sense of duty after giving the subject the best consideration; and, having this subject on my mind, I am persuaded the general principle involved in this resolution will be debated without any sacrifice of principle. There are differences of opinion on this subject, and that too in minds entitled to great consideration; but I cannot enter into details of the main principle involved in the resolution. The subject was ably discussed at the last Convention—the same members that were here then are here now, and those that were not here, have heard of it—and I believe that all have made up their minds. I do not wish to trespass on the time of the house. I am aware it has been published that this subject will be an exciting one—I hope not—but I think a rational excitement is to be desired; but meeting, as we are now met, in the temple of God, and meeting to discuss topics connected with our holy Church, I trust that we will be influenced by holier considerations than personal strife, and further, that we will always bear in mind, that the discussion should be sober and temperate. But the subject is not to be avoided because it embraces important principles which must be discussed; and I now declare that I am not particularly wedded to any particular form of proceeding, and if any suggesttons are made or amendments offered which will have a satisfactory and direct tendency to carry out the question I will be bound to consent to them, and I firmly believe that, from the christian feeling exhibited, there will be no danger of unnecessary excitement. But if such a thing has happened, we have seen how soon it passed off. Temporary excitement is like the froth that rises on the surface of the deep when agitated by the storm, while the fresh waters lie undisturbed below.

Judge Buel rose and said, that this resolution assumes the right of this Convention to appropriate a portion of the income of the diocesan fund to the use of Bishop Onderdonk. I have come, (said he,) to the conclusion, from deliberate examination, that that principle should not be taken for granted in these days; the most material inquiry to be made is, whether this convention has the right to make the appropriation—I mean not whether this Convention can exercise the power to pass this resolution, but can it be done legally. On this subject I will say a few words.

The question is one naturally involving construction, and the sole inquiry is, has the Church power, in a legal capacity, to make this appropriation. If the income of this fund was appropriated for the erection of a church it would undoubtedly be a violation of our trust. Every one will admit that we do not possess unlimited control over this fund, but that we are merely trustees; and although the law has given us the power to direct the appropriation of it, it has done so with the reservation that we do it for purposes consistent with the object for which it was formed.

I do not mean to go into a minute history of the subject, I will merely advert to the fact that the fund has been for more than half a century in collection, and was commenced in 1787 for the purpose of giving support to the bishop to enable him to give all his time to his Episcopal duties. This principle is incorporated in the law of 1844 which organised the trustees for the management of the fund, and that law declares that the fund is for the support of the Bishop. That was all that was necessary to insert, and the question now comes up, will the appropriation asked for by the resolution be for the support of the bishop.

Now what is meant by the support of the bishop? Is it to give the income of this fund to a man incapable of acting as bishop? It is not necessary to go into the consideration of the question how far in any sense is he to be deemed Bishop, but in the sense which is embodied in the language which I have alluded to of the support of the Episcopate, he cannot be in any sense the Bishop of New York. I want nothing but the authorities before the standing committee to prove this. They began their report by inquiring the meaning of suspension, and they gave definitions of the term from Burns, Gibson, &c., all of which concurred that suspension from office is privation of office. All these definitions concur in defining suspension to be privation, to endure as long as the suspension is in force, whether for a time or without limit. If Bishop Onderdonk is deprived of his office for an indefinite period, is he the officer contemplated by the law who is entitled to the income of the fund. There can be but one decision on this point—a person deprived of his office, during the period he is deprived of it can have no claim on the emoluments of that office—and has this Convention the power to give him what he cannot claim? This is the question that must present itself to the minds of members of this Convention. Admit that the Convention has the power to appropriate the fund, without admitting the right of the bishop to demand it, you assume to dispose of it in any manner you choose. Will any man contend that this Convention can exercise this power? Besides, as I understand this question, if the resolution offered should prevail you will necessarily remove the troubles which now exist in our body to the temporal courts of the State, because those who believe that this resolution would be a violation of their trust would consider it to be their duty to test the question in the courts of the State, and if, supposing it should pass, I have come to the conclusion that it would be following their duty to do so.

I ground my opinion not upon any complicated decisions of the old English law, but upon decisions of the courts in our own State, I refer to the decision in the case of the Dutch Clergyman, Mr. Bradford, who had been sentenced to suspension, and during his suspension brought a suit for his salary, and the same question was presented—can he claim salary during suspension? That was a stronger case than this. The Supreme Court decided he was entitled to salary because he was still minister of the Church. The case was removed to the Court of Errors by the trustees, who brought it up on the ground, first, that he was not minister during suspension, and secondly, that the performance of the services was a condition precedent. In that case it was settled to be the law of the State that a minister—and a bishop came within the same purview, that a minister who is shown to have rendered himself incapable of performing his ministry, is not, in the judgment of the court, a minister. This is unquestionable authority, and I submit whether it is possible, in view of the law and the obvious good sense of the law, whether it is possible that this Convention will proceed at the hazard of presenting the question to the temporal courts of this State, to pass this resolution. I trust the convention will say, if there is even a doubt on the subject, they will not act so as to lead this Church into such an unpleasant state of things.

The amendment which I wish to propose is to strike out all after the word "resolved" and insert the following words:

As the solemn and deliberate judgment of this Convention, that the Episcopal Fund of this diocese was established by the members and parishes thereof, for the purpose of supporting the Episcopate of the Protestant Episcopal Church in the Diocese of New York, to secure Episcopal services therein, and to maintain the dignity and usefulness of the Episcopal office and cannot rightfully be applied to aid or support, in any shape, a bishop adjudged guilty of immorality and impurity, and in consequence thereof sentenced by the highest tribunal of the Church to suspension from the office of a Bishop in the Church of God, and from the exercise of all the functions of the sacred ministry.

The Hon. Luther Bradish, on rising to second the proposition to amend the resolution, spoke as follows:

I do not propose to ask the attention of the Convention but for a few minutes. The original proposition as well as that presented for an amendment, embraces principles of an important aspect, and considerations of deep concern to the Church. That some suitable provision should be made for the support of the late diocesan, is a question which presents itself to the best feelings of our nature—to our strongest sympathies as men—as christian men; but that such provision should be made from the source indicated by the resolution is another question. In deciding that question it is necessary to refer back to the origin of the fund—to the time when the fund was created, and from that time down to the present its object was clearly to be discovered, viz: the support of the Episcopate of the Diocese of New York. This object has been stated by the ministers of the Church, and proclaimed from the pulpit as the condition upon which contributions to it were asked—the pledge of the church was given that it would be dedicated to that purpose. Now, Mr. President, suppose the object of this fund had been declared to be, that if a case should occur in which the Bishop of the diocese should be presented for immorality and impeached, and after trial, should be convicted and sentenced to suspension, that he should receive $2,500, would this fund have ever been created? Would the contributions have been made? The melancholy experience of the last two years is an answer to that question. I would ask, therefore, is it in the power of this Convention to dispose of these funds for a purpose never contemplated when it was contributed? Will we violate our trust by doing so? From the year 1787 till the present time the character of the fund has been the same. When Trinity Church contributed thirty thousand dollars it was in consideration of the expenses of the bishop in performing his services, and for maintaining up this object is the fund. This view is strengthened by the act of incorporation to which Judge Buel referred. That act gives this body the power of directing its appropriation, in what manner the revenue shall be applied, but it likewise declares the object for which the appropriation shall be made, and declares that such instructions as to its appropriation shall be given by the Convention, thus admitting the discretion, it is to be applied in accordance with the original trust.

There are other aspects in which this case might be viewed, but I will defer speaking on them, as they will no doubt suggest themselves to other members of the Convention, and to them I leave them.

Mr. Doyle offered an amendment to the amendment which reads as follows:

> "Whereas, doubts are entertained of the expediency of the Convention appropriating any part of the Episcopal Fund for other purposes than the payment of the salaries and expenses incurred by the persons actually performing the duties of the Episcopate, therefore
>
> *Resolved*, That it be recommended by the Convention, that a fund be raised in the ordinary way, by the several churches in this diocese, and paid to the Rt. Rev. B. T. Onderdonk, D.D., for his support until the General Convention can take the necessary steps to relieve the Episcopate from its present embarrassments."

Mr. Betts then rose and addressed the house as follows: There can be no doubt that this fund is a fund in the hands of the trustees appointed for the special purpose of administering it, and when gentlemen talk about its appropriation in a proper manner it seems to me to be a waste of words. The main question is, is this fund to be appropriated for the support of the Episcopate of the diocese.

Now the question is, what is the episcopate of the diocese of New York, is it an office or is it an incumbent? is it a nonentity or a reality? Have we or have we not an episcopate? If we have not, why all these resolutions about paying his salary? why not move to go into an election of a new bishop? Does any man doubt that we have an episcopate? Has not every person who spoke here at the last Convention admitted it? Did not a minority of the committee of twenty lay it down in their report, that it was their desire that he should resign—resign what? The episcopate, the office of bishop. He had nothing to resign, if he was not bishop. Until we have some argument to show that we have no bishop, it is all nonsense to waste words about our not having one.

The Trustees of the Episcopate Fund, are a corporation, made so by law, and they have legal rights and powers which must be exercised. It seems to me then that the question arises at once whether we have in fact a bishop? I know that my views on this subject may be different from some held by others, but it seems to me that the Church to which I belong has a Bishop. The Bishop is something more than a creature of man. I heard at the last Convention a discussion which astonished me—the views of gentlemen professing to feel for the Church—the Church of God, the Church to which I profess to belong. I claim that the head of that Church derives his office from no man—from no body but the Lord—God himself. And when the office has been vested in him, there is no power in man to deprive him of it. The Church may indeed cut itself clear from him, but I will hold on until I can be shown by Scripture proof, and deny the authority of man to take away what God has given him. That authority cannot be exercised. Other questions may arise in the Church, but I for one cannot be startled from my duty—I do not fear that we shall find men who are able to show that the whole proceedings on the trial of the Bishop were unconstitutional—that the law on which the case was decided has no place in the constitution of the Church—that the Court went beyond its powers, and was unconstitutional.

I believe that we have a Bishop—that this Convention under the laws of New York has a right to say to the Trustees that a portion of the income of the Episcopate Fund shall be applied to the support of the Bishop. It has been said here that it is only for services performed the fund can be applied. Suppose that our Rt. Rev. father had laid on his bed for twelve months by sickness, and was unable to support himself: is he to be deprived of his support because he is unable to perform his ministerial functions?

The legal power of this Convention to express its conviction as to the application of this fund, is unquestionable as long as it is to be applied to the support of the Episcopate. And I say that Bishop Onderdonk is the Episcopate of New York at the present time, and that no other man can be made Bishop of New York without the action of this Convention. The General Convention may consent or refuse to acknowledge the person elected by this diocese, but no man can be sent here by them as Bishop, and no Bishop of the Church of God can exercise powers here without the consent of this Convention.

It is the duty of this Convention to act according to the provision of the law and constitution, and I hope they will fearlessly, and leave the consequences to another and a higher tribunal.

Joseph L. White, Esq., then rose and spoke as follows: he said he was opposed to the resolution brought up this morning, and for the purpose of explaining the reason of his opposition, he was constrained to depart from the course which, by suggestion at least, the mover would have prescribed for all that might speak on the subject. We are (he continued) informed that this resolution ought not to be discussed on its merits, and the inference seems to be that because it was discussed at the last Convention, its discussion now would be improper. I deny the power of the last Convention to control the action of this. The last Convention refused what this resolution now asks, and if we are not to discuss the resolution on its merits, what are we to do? I take issue with the last gentleman, and stand here ready to maintain by fact and record, that we have no Bishop.

I am opposed to the adoption of this resolution for three reasons, two of which grow out of the first. I deny the power of the Convention to make the appropriation, and that necessarily involves two other reasons—first because we have no Bishop—and secondly, if we have one, while he is suspended he is not entitled to his pay without a breach of the trust funds.

In the first place then we have no Bishop. We have a Bishop who was arraigned and convicted, and what was the sentence? The sentence, call it what you will, was suspension to all intents and purposes, and in its practical operation was deposition of the Bishop from office. Now it is immaterial what name you give the sentence; the question is what is its substance—what was the sentence? It was called suspension—I say it was deposition. I ask whether it was not designed by the framers of the canon to establish three grades of punishment—admonition, second, suspension, and third, deposition,—all three differing from each other. Can it be contended that suspension and deposition were designed to mean one and the same thing? I shall show that when the term "suspension" was used, it was to mean a temporary deprivation, and nothing else, because if it meant permanent suspension, it meant deposition. It can be reconciled in no other way:—to suspend him indefinitely—is to depose him. What does the sentence mean? The Bishop is "suspended from the office of Bishop of the Church of God, and from all the functions of the sacred ministry." For how long a time? Was it for a period of limited duration? If gentlemen contend that it was, I ask them to give me the proof. It is immaterial what was the language, or what was done on the trial—we cannot travel beyond the record of the conviction—it is to be judged from the language of the sentence itself that the Bishop was suspended. And now I come to the argument of the gentleman who last spoke. Suspended from office! Will it be contended that a Bishop suspended, is a Bishop in office? If he be still Bishop notwithstanding, what is the use of the sentence? If it can be shown that an officer suspended is not an officer suspended, what is the meaning of the sentence? it means nothing; and the sentence is void. The intention was to suspend him from office—the office becomes vacant by suspension. The question now is for how long. The Court used the term suspension; but suppose they had deposed him—would he have been Bishop? No. Well what is the object of the sentence? He is suspended indefinitely while he lives. Where then, can gentlemen tell me is the distinction, whether it is eternal suspension, or deposition, which is the same? If these gentlemen were to say that the suspension was only for a limited period, then I could understand them, but when they make the sentence of suspension without limit, it means a sentence of eternal disability, and is the same as if they had deposed him from the office. Here is the sentence of the Court, from which there is no power of appeal. We cannot appeal to the General Convention from that body, and I contend that we have no right to reflect on the decisions of that body. They had reflected on the subject, and their sentence was, that he was eternally suspended; and yet some gentlemen here will say, that he is still Bishop. The gentleman says that the Bishop derives his power from God, and that the Court of Bishops had not the power to pass upon Bishop Onderdonk. Does the gentleman mean to say that because once Bishop, no matter what crime he may have committed, he is still Bishop, because he got his office from a divine source? Are commissions given for the perpetration of crme? It won't do.—We are a Church governed by law, and in persuance of that law, this Bishop has been tried, and been deposed, and gentlemen must not travel beyond the record and the sentence.

I well remember that our legislature in its wisdom, undertook to pass an act entitled "an act to suppress horse racing," and "for other purposes," and when you look into the act, you find that it is not designed to prohibit horse racing, but that it was "for other purposes."

Again, even conceding that he is still Bishop in name, I still contend that he is not entitled to one dollar of this money, because he can't perform the services of a Bishop. That he is under temporal disability the gentleman will concede. Now what was the object of the fund—was it to pay men for wearing the name—for assuming the name of Bishop? was that the object of this fund? Sir, this fund was created for special purposes, viz: to pay the interest of it for the support of the Bishop. That is the plain import of the trust, and trustees were appointed to carry it out. This Convention has no power to alter the object for which the fund was given. The fund never would have been contributed, if it was to be given to a man, whether he was Bishop or not. Was it ever contributed for the support of a man suspended eternally from office? Will any man hazard his reputation by saying so? This state of things has been unforseen, and therefore was not provided for; I say, therefore, when we give this money to a man suspended from discharging his functions, we commit a fraud on the persons who contributed it. So far as this question can be settled by law, it has been settled. I understand the law to be the perfection of human wisdom, and if the Convention adopt this resolution, it has received a patent to rise above all law, and when it seeks for an appropriation of the fund, it stands on such high ground that I have no objection to offer in reply; but when the fund is controlled by the law, I am not prepared to say that one dollar can be appropriated without the sanction of law. If gentlemen ask it as charity, it lies with the Convention to give it as such: if the necessities of one man must be made the subject of debate, why not of others as well? If he be not entitled to it as a matter of charity, he is entitled to it on no other ground. There is a maxim in law, that "freight is the mother of wages," and I say in this case, that service is the mother of wages. I say it is not within the power of this Convention to divert this fund from any purposes other than those intended at its origin.

Judge Oakley suggested some alteration to be made in the proposition.

Mr. Jay then rose and said, that although long a member of this diocese, he never heard a question of so much importance as this brought before it. We all know, that owing to the capacity of the human mind, there must be great difference of opinion on it, and I have no doubt that in debating this question, we will have a practical illustration of the remark—that no church can exist without a Bishop. We have heard it laid down here, that Bishop Onderdonk derived his power from a divine source, and that no man can deprive him of it.

Mr. Jay was here corrected by Mr. Betts, who made the remark. What he intended to lay down was, that the jurisdiction may be taken away, but that it is not in the power of mortal men to take away the office itself. He has no doubt the Church has the right to take away the jurisdiction of any man, but that the office itself cannot be taken away.

Mr. Jay continued his remarks. It is unnecessary to enter into that question now. All ecclesiastical history will bear me out, when I say that there is power to depose a Bishop for impurity and immorality. Within the last twenty or thirty years, a Bishop of the Church of England and Ireland, was charged with atrocious offences, forbid by the laws of that country. He was deposed from office, and the office given to another. In such matters, we take the Bible for our standard, and still there is some division of opinion on it. However much we may differ on some points, there is no one within the sound of my voice, who differs about the charges made against the Bishop; there is a monitor within that tells us that a Bishop cannot without sin commit the acts that were charged against him. We are about to pass a resolution respecting this unfortunate individual, which we cannot pass without saying that he has a right to commit immoral acts. I will assume that there is no individual in this house, who doubts that this fund was established for any purpose other than the support of the Bishop—can we therefore apply this money for the support of a man, who by his own sinful conduct, has rendered himself incapable of performing the services for which he could claim a portion of this fund as salary? We have promised to give our Bishop a certain sum of money, and if he has violated his contract, are we to violate ours? With regard to his being our Bishop, I have no doubt on the subject. I admit that he is metaphysically our Bishop, still the question is, have we as Christian men, a moral right to pay the man who has broken his contract? I regard it in this light, and as I value my soul, I will not countenance immorality in any man, and especially in the head of the Church. Suppose he is still the Bishop in the sense in which some gentlemen understand it—that is, he has the name—and the capability hereafter of exercising Episcopal functions, provided the authorities of the Church will give him liberty—still admitting that to be the case, have we the right to give him his salary? We will take the Mayor of New York for example; he gets a salary—now suppose he commits a felony, and is by law suspended, I ask would he have the impudence to demand his salary? Another case, suppose our corporation in this city, employed a lawyer, who is suspended by the court from practicing; I ask whether that lawyer has a right of action for his salary? Can it be possible there is a doubt on the subject? Again, the conclusion which must be drawn from the resolution, is that the Bishop was innocent, and therefore the sentence is void, and we are bound to pay him his salary. This Conviction is a matter of record, and it is not a subject to be doubted in this assembly, because by doing so, we would impeach the tribunal which tried him. But we are called upon to forgive him—God forbid that I should be deficient in Christian charity. If there be a claim on our forgiveness, admitting our right to forgive him, where is his claim on our forgiveness? I can conceive how a man, under the circumstances, would act—how a Christian, whose case had been wrongfully passed on, and who had been sentenced to suspension, would act. I think he would come forward before the church, and proclaim his innocence—he would next admit, that admitting the testimony to be correct, the court had no other course to pursue, because they had decided according to the testimony. He would have declared his attachment to the Church—he would have said to this Convention, God forbid I should diminish the power of the Church. Had this course been adopted, the Convention would have had some misgivings as to the guilt of the party; at all events, I would have said, this is the conduct of an innocent man. But we have seen no such conduct; Bishop Onderdonk has been adjudged not competent to act, and he has published homilies under his signature, declaring his innocence. Again, although it is Christian duty to forgive, even where there is no repentance, forgiveness does not imply confidence and trust. My determination is not to return evil for good, but if a man convinces me that he is destitute of moral principle, but tells me he is sorry, I am bound to forgive him; but does Christianity require that I should restore to him my confidence, that I should make him my cashier, the executor of my estate, merely because I have forgiven him? Does the claim of Bishop Onderdonk, on our forgiveness, require that we should restore him? for I must say that I regard all these measures, intended to remove the difficulty which now lies in the way of his restoration. Now, we are bound as Christians, as discreet legislators, to determine what would be the consequences of making an appropriation of this fund for the support of Bishop Onderdonk. It strikes me, that after all that has passed, after his suspension, and the cause of it, a declaration of this Convention, appropriating a sum for his support—as we would for that of a holy Bishop, for whose support the income was intended, would be highly sinful. I cannot concur in any measure recommending an appropriation to the Bishop, without leaving out the injury he has done the church, and I cannot conceive that the Convention can consent to any measure that will countenance him. In regad to public opinion, it is a great engine for good or for evil, and the Christian is bound to consider public opinion as much as any other instrumentality. We have no right to despise public opinion; if corrupt, it is our duty to reform it. The Christian is blind to his duty who does not do it; if we do not correct it, we are responsible for the consequences. We should avoid the appearance of evil, and we are bound by our duty to God, to discountenance this movement. What is public opinion at present? Do we know how our conduct will affect public opinion? I ask not whether public opinion is a standard of right or wrong—if we are bound to appropriate this money by a sense of duty, we must do it if it prove the destruction of the church. Public opinion says that Bishop Onderdonk is guilty of crimes, but that it was out of the power of the General Convention to procure witnesses to attend, to prove them. I have been told so by delegates in this house. I know that among the people at large, the conviction of the guilt of Bishop Onderdonk is universal.

Now what would be the effect of giving him a support? An attempt to avoid the sentence, and an inference that the clergy entertain a sympathy for the Bishop. We are all bound to sympathize, but we must take care that our sympathy is not construed into encouragement. I am afraid that if the proposition should pass this house, it would impair the moral character of the clergy to such a degree that it could never be removed. Circumstances have occurred within the last fifteen or twenty years which have had an unfortunate influence on our church, in the minds of the people.

For justice sake let us vote and act, so that we shall not impair the character of the clergy, or destroy their influence.

Mr. Lloyd then rose and offered a substitute for the whole, for the purpose he said of bringing the matter to a close. I am firmly of opinion, he said, that this is not the place to go into the merits of the sentence, and the object of my resolution is to make an appropriation for the present wants of the bishop, and with that view I move to strike out all after the word "resolved" and insert "that it be referred to the Standing Committee, with power to apply the sum of $2,500 for the necessities of the bishop. This, he said, merely provides for his present wants.

The President decided that the motion was out of order.

Mr. White said that the resolution was a substitute for the whole, and it was within the rule of order.

Mr. Lloyd seconded the motion to refer the whole subject to the Standing Committee with power.

Mr. Duer asked if the Standing Committee had the power to appropriate the money in that way.

A member said they might pay it out of their own pockets.

Mr. Lloyd thought it was obviously the desire of the Convention to appropriate some means for the support of the Bishop, but there was an evident disinclination to commit the Convention by doing it. He would propose, therefore, to throw the responsibility on the Standing Committee, for if he were a member of that committee he would have no hesitation in appropriating it.

Rev Mr. Hanson said he thought the whole question was limited to one of construction: whether this Convention, according to the letter of the act of incorporation of the trust fund, has the right to appropriate a portion of the fund for the support of Bishop Onderdonk. (He then read the second section of the act of incorporation.) It is there stated that this fund is for the support of the Episcopate. Now I believe there is an Episcopate in this diocese; and the whole question is whether we have the right to appropriate this income to his support. If there is a bishop, then we have the right—if not, then we have not the right. If this view be taken, and the members will vote accordingly, the whole matter can be decided at once.

Mr. Floyd Smith thought it was incumbent on him in the discharge of his responsibilities, as a member of the house, to express the ground on which he should vote on the resolution offered by the delegate from Ticonderoga. Indefinite suspension, is one of those extraordinary circumstances not looked for in the canons of the Church. It therefore, imposes on the Convention, the most solemn obligation to discharge their duties with due consideration and consistent with the best interests of the diocese, He was one of the Standing Committee, who thought that the suspension of the Bishop did not carry with it the administrative powers of the Bishop of the diocese. The sentence was, that his sacerdotal powers were suspended, all the administrative powers remained with him. It was on his motion that the whole subject was referred to the three legal men of the Standing Committee. On the coming in of the report, he yielded his opinion, and acquiesced with them and aided in the administration of the affairs of the diocese. He might say that he listened to the reading of the report, with a sincere desire to ascertain the truth of the matter, the condition of the diocese; to and the position of our suspended bishop. That report took the ground that it was only a temporary privation of office—the committee took the ground that he was only suspended from the exercise of his Episcopal functions. Can it be said that a suspension from the exercise of Episcopal functions, is a total deprivation of all rights?

Yes, from one of the members.

Mr. White explained that suspension from office of the Bishop of the Church of God, and from all functions of the Sacred Ministry, was, that he was an officer only while he filled the office, and when he was suspended from the office, he was not an officer, he could not be in, and out of the office at the same time.

Mr. Floyd Smith, continued. The gentleman is sadly mistaken if he thinks that indefinite suspension is deposition. Might it not be that the sentence was only to remain in force during the sitting of the Court? I have come to the conclusion that Bishop Onderdonk, is still Bishop, because you cannot go into the election of another incumbent. I care not what may be the feeling of the gentlemen, or how much they may desire the ruin of the Bishop, but I put it to them whether the effect of suspension is total deprivation of office; whether the office is vacated, so that it can be filled? That ground cannot be taken. It was not contended at the last convention; it was conceded that the episcopate was filled—that it was in a state of abeyance, and it was the decision of good sound sense to which we may all subscribe, whether lawyers or laymen.

One word as to what fell from the Hon. Luther Bradish. He says this fund is a trust fund. It is a trust fund for maintaining the Episcopate of this diocese. Now, when this fund was created it was not contemplated that we should have a bishop suspended for immorality—but it was contemplated that we might have a bishop deprived of the physical ability to perform his duties by an act of God. Is that included and provided for in the contract, or was it in contemplation of the framers of the fund, that we might have a bishop confined to a bed of sickness, by an act of his God? What would you do with the bishop in such a case? The argument is, that the fund is for the payment of the services of the Bishop—one who is in the constant discharge of his duties. Apply that principle to the case I have supposed, and what is the result? Why, your faithful and worthy bishop may have served you till disabled by sickness, and would you leave him to the cold charity of the world? He might have worn himself out in discharging his duty to the Church, and then, are you called upon to abandon him, and leave your faithful bishop, without a cent in his pocket? Is that the feeling that should actuate christian men? I should say, is that the feeling that should actuate men of common feeling. I would not pronounce such a libel, as to say, that in such case, the Bishop should not draw a support from the fund. Would not one in such case, give a portion of the reserved fund to an assistant bishop, and if that were not sufficient, would we not put our hands in our pockets, and make up the balance.

Now what is our duty in this case? By an act of high authority the bishop is suspended—gentlemen have said for immorality and crime and the sentence stands on the records of the court. But if I am asked as an individual my opinion as to the correctness of that sentence, I would lay my hand to my heart, and say, that he was not guilty. He has said to the world he would renew his plea of "not guilty." There is the declaration of your bishop, and as God is my judge, I believe it is true. No, I will never disbelieve it until he himself declares the contrary. For thirty years I have been acquainted with that man—from my soul I love him—and I say that never has anything occurred to change my opinions. That he is a man—is to say all—but I know him too well not to know that if he was guilty, he would acknowledge it, and implore the mercy of his offended God.

Now what has the standing committee done in the actual circumstances. We have the bishop suspended—what have we done? We have placed the bishop's business in the hands of the standing committee and this committee has done a great deal of business. We have received some thirty clergymen that have come into union with this diocese; all the affairs of the church have been attended to by that committee. Under the instructions of this house, the committee have called in the services of the Bishop of Michigan, and I am happy to say that he has done an immense amount of business in a satisfactory manner. In order that there might be no lack of Episcopal functions, we called in the Bishop of Western New York—we have admitted churches into communion with us without a doubt of our power—all the Episcopal functions have been performed. Now have the duties of the episcopate been discharged? I say they have. No doubt the wish was father to the thought that they might remain unperformed, so that the sentence of suspension might be tortured into that of deposition. But can any man say that suspension is deposition? and did the court say so? No. Because where would be the use of making three grades of punishment if two of them were identical. The General Convention is too well informed on such matters to make such a gross mistake.

I will now refer to some proceedings in the Court of Bishops. It will be recollected that at the last General Convention a canon was passed in the House of Bishops, enacting, that in case of the indefinite suspension of a bishop his diocese should be vacant, but that the other house refused their consent to this provision. The gentleman then referred to the proceedings of the Court of Bishops, where the Bishops of Vermont, Rhode Island, and Delaware said, that if a bishop is not deposed, he still holds the diocese.

I think after all that has been said that the members of this house are prepared to vote for themselves. I take it for granted that but a limited number of the members have been benefitted by this discussion. Gentlemen have deemed it their duty to define their position, and I wished to define mine, and that is that I entertain the most unquaified respect for my suspended bishop, and under all circumstances I will be his friend, until I see circumstances different from those I now see.

Allow me to say to the Convention that it is my happiness and privilege to meet my suspended and beloved bishop in church on the Lord's day, and I need not say to those who know him, that there is not a more devout worshipper, nor a more humble partaker in the body and blood of our Saviour than Bishop Onderdonk. On no occasion of church service is the bishop ever absent.

I might ask whether we might not take this into consideration as an presumption against his guilt. The gentlemen have referred to certain articles in certain papers. I believe, sir, that no guilty man could write such articles. Sir, he is a truly innocent man, or one of the greatest hypocrites that ever lived. Did the gentleman mean to say that he saw anything in those articles that would lead to the conclusion, that he was not a pious man?

When I rose I did not expect to occupy the attention of the Convention, nor to give any new light on the subject, but it has been my fortune to hold intimate relations with this diocese, and I could not prevent myself from discharging my duty on this occasion.

The Hon. Luther Bradish rose and said, that in the course which his friend has taken, he has pushed his remarks beyond their intent, and given them a limited construction. I (continued Mr. Bradish) declared that the object of the Episcopal fund was to give New York the benefit of Episcopal services. I do not entertain the opinion that services actually rendered, were to be the measure of compensation. He says, if the Bishop by an act of God, is unable to discharge his duties—and does the gentleman intend to make this a parallel case—his jurisdiction would still exist. The office may, but I deny that jurisdiction does.

Mr. Betts, of Newburgh, again rose, to reply to so much of the argument of the delegate from Cherry Valley, as was based on legal grounds. When that gentleman rose, and in so confident a manner opened his argument, he had really expected to hear something. He had been disappointed. And here he would say that he thought the argument of the delegate from Troy, (Mr. Buel,) was the only argument on that side, as yet given, that had any sense in it. He heard the remarks in the arguments presented to the Convention, that indefinite suspension must be deposition. I am not, said he, familiar with the case in the temporal courts referred to, and what the actual state of that case may be, I can't say, but in regard to this case, I believe there is no doubt that suspension is not, and cannot be deposition. It is the universal rule in all cases, when a court undertakes to pass a sentence, where two or three kinds of punishment can be inflicted, to commence with the least. In this case, the court pronounced that Bishop Onderdonk should be suspended, virtually saying that he should not be deposed. Can they say afterwards that he shall be deposed? They cannot; their functions are exhausted. Then comes the next smaller punishment, which is, shall he be suspended? The gentleman from Cherry Valley has made an admission from a wrong state of facts. It is clear, that when the legislature enact a declaratory law, it is their declaration of the law; and if the house of Bishops had made a declaratory law, stating that suspension was deposition, it would be so, but they did not do it. It was attempted, but was defeated in the lower house. The upper house sent down a law, stating that thereafter, indefinite suspension should mean deposition, but it failed to become a law, by want of the concurrence of the other house.

It seems to me, until we can find that by the ecclesiastical rules of the church, the sentence of suspension means deposition and privation of office; it will be difficult to get this Convention to say that it is. The sentence was suspension, and does the law referred to by the learned gentleman apply to this case, if the sentence was not deposition. It seems to me that it has been far stretched, to make it apply to such a case as this.

In the law incorporating the trustees of this fund, the word Episcopate is used, which applies to the Bishop or Assistant Bishop. The only view which the legislature could have had in making this law, would appear to give the power to this Convention, to appropriate this fund to support the Episcopate, that is the Bishop of the diocese, the Bishop of Michigan, or any other Bishop doing duty therein, as the case might be. The Bishop of Michigan was for the time being, part of the Episcopate of this diocese, and the committee were bound to pay him for his services. Now the question is, is the Bishop of this diocese entitled to support? The resolution may meet the views of the friends of the Bishop, but I would prefer that it were drawn to embrace a limited time, until the General Convention would inform us what to do. I do hope that it is not the wish of this Convention to allow the Bishop to die of want, till the General Convention can meet and act on the case.

I think we should limit our action to the temporary support of the Bishop, till the General Convention can act, and I leave it to the members of the Convention to say, that if they believe we have the power of making this appropriation, whether we should not do it. Mr. Betts proposed a substitute for the amendment.

Mr. William Jay then proposed a preamble to this substitute, but it was declined by Mr. Betts, who said that all he wanted was to make a provision for the Bishop, till the General Convention can pass on the case.

Rev. Mr. Forbes said a few words in favor of the proposed limitation of the appropriation, until the adjournment of the next General Convention, and in this form Mr. Betts was willing his proposition of a substitute should be put.

Mr. J. L. White then got the floor, for the purpose of making some remarks upon the answer of Mr. Betts to his argument. He still considered his argument unanswered, and that the diocese was without a Bishop. Did the gentleman assume to think that his argument was answered?

Now if the question is to be decided by the ordinary adjudication of our courts of record, and if it is to be tested by our statutes, I did say what I now repeat, that we are without a bishop in this diocese. Now I propose to put one or two questions to the gentleman—is there a power of appeal from the decision of the tribunal that rendered the sentence? If there be, it must be in pursuance of some canon, and if so, I ask where is it? If it be claimed that this convention or the General Convention is endowed with omnipotence, and may do what they choose by physical strength, I agree to it, because force can do anything; but I ask, where is the canon or the power that can revoke or modify the sentence. The bishop has been sentenced indefinitely, and are we to make it but temporary. If we can't influence the court to modify the sentence, then the sentence is perpetual, and it must stand there while time lasts—this man is eternally suspended by it. I ask, where is the difference between deposition, and suspension of indefinite duration? If he be suspended and that suspension is to last for all time is he an officer? Why then it is presumed that there may be an officer without an office. It was in the power of the court to remove the officer but not the office, and until I am shown the power of reviewing that sentence it must stand. We have no officer, the case must therefore be judged by the canon and not by the ordinary rules of law. Call it admonition if you choose; but call it what you may, you judge it by the effect. If it is indefinite suspension, it is deposition to all intents and purposes. If there is no power of appeal, it is a perpetual suspension. The language of the sentence is "from the office," if he is suspended where is he? by whom is the office to be filled, if it is filled? Can the gentleman conceive the position, that a man can be in and out of an office at the same time? I deny his power to resign, because he has no power to resign—he has nothing. A man can only resign what he has, and not what he has not. What has he to resign while he is suspended from the office? The sentence must last till all time—he must die with the sentence of suspension resting on him. Suppose you depose him and remove him from the office, and suppose you suspend him for all time. If you suspend him for all time, you depose him to all intents and purposes. I look to the sentence itself and find that it is a sentence of eternal suspension from duties and from the office itself. Now, I say, in one case you throw him out of the office for ever, and in the other, we have got no officer in the diocese.

Judge Duer raised a question of order, and said, this was not a substitute and therefore could not be debated. The Convention, he thought, had no power to devote the fund to any object not contemplated by the framers. These propositions all proceed on the supposition that this Convention has the power to devote it to other purposes.

Mr. Betts withdrew his substitute as not being then in order.

The President then announced that the question reverted to the proposed amendment to Judge Burnett's resolution, and the amendment to that amendment. Both of which the Secretary then read.

Rev. Dr. Tyng said he would take it for granted that the resolution to which the third amendment, is an amendment, is a declaration that this Convention has not the power to dispose of the fund alluded to in the resolution—the resolution which is annexed to it, proposes a different method of raising the means. He would, therefore, submit whether an amendment can be proposed involving a subject of a different character from the resolution itself; therefore the third proposition must be received as a substitute. It is an amendment to the amendment and not to the original resolution.

Judge Oakley submitted whether the gentleman (Dr. Tyng) was correct. The rule he alluded to is good, but it seemed to him that when the matter refers to the support of the bishop and the amendment refers to another means of providing for it, it still refers to the same subject—both have reference to the same object.

Dr. Smith rose and said that the amendment to the resolution of the gentleman from Ticonderoga, was to the effect that the Episcopal fund was intended for a certain object, and therefore cannot be given to the support of Bishop Onderdonk, because he has been convicted of immorality; and the last amendment proposes that, therefore, and inasmuch as the funds are so situated. the Convention will call on the diocese to support him. The very appeal to the congregations carries absurdity on its face.

The question was about to be taken on the amendment to the amendment, when

Mr. James Monroe, of Bloomingdale, moved an indefinite postponement of the whole subject, and it was lost.

Rev. Dr. Tyng moved an adjournment until 7 o'clock.

Judge Oakley—Yes: we shall understand it better after a little recess.

The house then took a recess until the usual hour.

EVENING SESSION.

On re-assembling, the attendance in the Convention was larger than before.

Judge Duer expressed a doubt as to whether the motion of Mr. James Monroe, to postpone the consideration of the resolution of Judge Burnet, indefinitely, had prevailed or not. He moved, therefore, the same proposition, and the votes were called for by orders.

This process concluded, it was found that the following was the result:

CLERICAL.	LAY.
Ayes, 46.	Ayes, 61.
Nays, 81.	Nays, 64.

So the motion to postpone was lost by a majority of both orders.

The question then came up on the amendment of Judge Buel.

Mr. Hiram Ketchum then rose and said, that in his judgment, a great wrong was about to be committed, and I mean (he proceeded,) if it is committed, that it shall be committed with full knowledge, and with the eyes of the Convention open. We all agree (he said,) that this fund is a fund applied in trust, and that it is not at the absolute disposal of this Convention, but it is a trust fund. Whether the trustees appointed by the Convention are trustees of the fund, or whether the Convention are the trustees, still it is a trust fund—we all agree in that.

Now I suppose there can be no doubt, that there is no question upon which the Convention would be more likely to make up their minds, as to their moral character in the execution of a peculiar trust. The whole business of this city is interested in this matter of pecuniary trust, and if this Convention should violate its trust—if it should do that which, in the judgment of the church and the public, should be a violation of trust; there is nothing which they could do, which would bring so deep a stain on the church—for that is a question which all men of business understand.

Now what is the object of this fund? it is held in trust. The question is, can we as a right, pay it to the Bishop under present circumstances? That is a debateable question, to grant all that can be granted on the subject. The trustees appointed by the Convention last year, reported to this body that they could not pay it to the Bishop without the direction of this body, because they entertained a doubt as to his right to receive it. This church, by its legislation last year, said to the world, that they entertained a doubt on this subject. Now, where there is a peculiar trust to be executed, and a trustee entertains a doubt of his duty how to act, what does he do—what is he advised to do if he entertains a doubt as to his legal duty—he, like all other men, submits the question to a judicial tribunal to decide his doubts. I ask the gentleman from Newburgh, who seconded this motion throughout—who has handled thousands of dollars as trustee?—I ask him, what course he has pursued in questions of doubt? I ask every judge in this assembly, what is the course to be pursued in questions of doubt? it is to submit the question to the proper tribunals to decide the doubt—and I here affirm that no prudent man ever, on any question of doubt, pursues any other course. There are various ways of determining them. If two persons claim money, and there is a doubt, which is to receive it, the trustee can apply to the Chancellor, and let him settle between them who shall have it. Now, is it not a question in doubt, when the Convention last year has declared it so? Can any man say it is not? What then is the course which ought to be pursued by this Convention? It should be to take the course which in the judgment of all prudent men should be taken. Why should we not say to Bishop Onderdonk, there is a doubt as to your right to the salary. We will submit to a friendly suit, and let the judicial tribunals decide the doubt.

We wish to pay you your salary, if you have a right to receive it, and if you have not the money to pay for the carrying on the suit, we will provide it. Now, I submit if this course would not appear prudent. But it is conceding too much to consider that there is a question of doubt. It is not a question of doubt, as I shall show in point of law. Now, for what was this fund raised? I don't choose to go to the documents to enter into a criticism of the word episcopate, but I appeal to what? to all men who are not connected with this fund? No, I appeal to the learned clergymen in this diocese, if the fund has not been created on their representations. Whenever there has been a contribution it has been said, and I beg to be corrected if I am wrong, it was collected that the bishop of this diocese, should be relieved of particular duties, so as to keep his attention exclusively to episcopal services, and for the purpose of relieving by the interest of this fund the present incumbent, and support the bishop—to relieve him from particular care, and to enable him to devote all his time to the duties of the episcopal office. Now, I submit whether that has not been the statement upon which this money has been paid. Now, is the trust any thing more or less than this, that the bishop devoting his time and attention in performing spiritual services that we are to render to him of our substance to compensate him; that he performing the services, it is our christian duty to maintain him in temporal matters, while he is ministering to our spiritual necessities. Is not that the nature of the trust? I suppose it is. Well, if that be so, how can a man who refuses to perform his duties be entitled to compensation? It strikes me that the case cited by my learned friend, is conclusive on the point, that case is analogous as I can show. In that case, the party was a Dutch clergyman in Albany. He was accused of inebriety—was tried and suspended from office, until he should give evidence of reformation. He appealed from the decision, but it was confirmed and by the direction of the Court of Appeal, he was cut off from the office of minister. He brought an action for his services, during the time he was under suspension. It appeared, on that occasion, that his counsel contested this passage "And to free you from all cares, while dispensing spiritual blessings to us, we the members, &c., do bind ourselves and our successors, to pay you the sum of fifteen hundred dollars, as long as you continue our minister in said church. Now, is Bishop Onderdonk, on any other footing with us, than that? "While you are dispensing spiritual blessings to us, we are willing to pay you. Well, the matter was tried, and argued in the Supreme Court, and they decided that he was entitled to his salary, because, they said, that his accepting this call, was a condition, precedent to his being paid his salary. The argument on the other side was, that the performance of the services, was the condition precedent. Two of the judges decided that the promise was the condition precedent and therefore he remained minister, although he did not perform the services. The case was carried to the Court of Errors, and the judgment was reversed. Now what was the ground on which it was reversed? I will now read a short passage from Chief Justice Savage's opinion. "Having become suspended for conduct unbecoming a minister, he is in no other better state than if he refused to perform his contract." Considering these services as a condition precedent to his right to salary and having failed to perform the services he was not entitled to salary. Now, my friend Mr. Smith has said, suppose the bishop was paralyzed, should we turn him out? I answer, no. I say, the character of the contract would be taken in reference to the duties on both sides; that we would stand by the bishop so long as he was our bishop and performed his services, as long as he was capable of doing it. But, suppose the Bishop had come into this Convention the last time he was here, and said, "I refuse to perform the services in this diocese. It is not on the ground of physical inability, but for reasons known to myself, I decline to perform any more services in this diocese." Suppose he said this, and put it on that ground, would he after that be entitled to his salary? Would not the argument then be, that we employed you to perform these services and as you decline to perform them, we therefore can't pay you.

Now I submit it to any man here, that if he had made that declaration in writing, and put it on record, whether we would not have stopped his pay forever. What says Chief Justice Savage on this subject? "Having been suspended from performing his duties, he stands no better than if he had refused to perform them. He stands in judgment of law convicted of immorality, and after this decision he cannot perform his duties, and therefore stands on the same ground as if he had refused to perform them." Now, I ask, can he come here and claim his salary? Will this Convention, dealing with a trust fund, over which they have no more power as trustee than they have over the fortunes of John Jacob Astor, say that they have any right to use this fund for other purposes, than they have to take money out of my pocket? I ask, will this Bishop, when he stands legally before this Convention as refusing to perform his duties, will they give him compensation? Is there any doubt on the question? I maintain there is none. Merely acting as trustees this Convention has no right to bestow this fund in this way, but when we come right up in the face of the law of the State, which is binding on us as men as well as on the Church when we come up in the face of the law, why we should be a byword throughout all the streets of the city. There is not a clerk in Wall street or in Pearl street, or any man of business in this city, who would not say that it was a violation of our trust—and it would drive more men from our communion than any thing that has yet happened, deep as the stain is. There is no metaphysics in this. We do not want to go to a lawyer to find out whether it is wrong or not. It is the alphabet of all men of business in this city. Now this is a question that there cannot be any doubt about—to appropriate this fund in this way, would be a breach of our trust. It has been said that it is our Christian duty to provide for the temporal support of our Bishop—that we are profitted by the spiritual services of the Bishop, and it is our Christian duty—it is enjoined in the New Testament that we should provide for his temporal wants. Now how was this duty performed in primitive times? Why contributions were taken from time to time to support the apostles—from village to village the means were contributed. Well, now suppose we had collected this fund in the manner of former times, and you had gone to your congregations to ask contributions for a Bishop—a Bishop stript of his office—unable to perform his duties from inability, caused by immoral conduct, who would have contributed to it? What would have been your argument? I suppose they would have answered from the Communion Service, that they who administer the Communion, must live by it—that they who offer the sacrifice, must partake of the sacrifice—that they who preached the gospel, should live by the gospel. What would have been the answer—the priest who administered at the altar, was provided for when he performed his duties. Here is a man driven from the altar—who has no right to touch the sacrifice. "He that preaches the gospel, shall live by the gospel." Here is a man who has no more right to preach the gospel than I have. What would have been the answer? If you had said that he was there, they would have pointed to the Missionaries, who travel without coats—making only one meal per day, and that a meal of potatoes—they would have pointed to clergymen who have been turned out to die—men who have not brought discredit on the church, and they would have said, what little I have, I will share with them. You would not have carried the amendment that is here proposed—the clergy would not have voted for the amendment. No! I can tell you the men who first contributed the fund, would have been loth to do it.

But it is said that this fund is for the support of the Episcopate—what is the Episcopate? It is the office in one sense, and in another the jurisdiction. Now it is said that this man is Bishop—that he holds the office of Bishop, and therefore, that he has a right to the fund appropriated for the support of the Bishop. It is not pretended that he has a right to the whole of it, but he has a right, because the fund goes to the Episcopate, and he as Bishop, has a right to a part of the fund. Now let us look at this argument. My lay friend from Cherry Valley, in an argument of great power, has demonstrated that he is deprived of the office, and being deprived of the office, it amounts to deposition. I do not entirely concur with my friend in this argument, and will state with great deference, wherein I differ from him. He says there is no canon of the church, which provides for his being restored, and therefore, while he is indefinitely suspended, it is equal to deposition, although it is not called deposition. I agree entirely with him, that under the present canons of the church, there is no mode of restoring him to his office; but I believe there is the power in the legislature of the church, by which the Bishop's suspension can be terminated—that the church has not exercised any power, yet I suppose that it may exercise the power, and we can call on the House of Bishops to do so. I deny that there lies any appeal in this case. Who ever heard of an appeal from the Church of England, our great mother, to the Legislature of the State? There is no appeal; but we may call upon the legislature to exercise the power which it has to legislate for this purpose, and provide means to terminate the suspension of the Bishop. But if they should exercise that power, and if they should make a canon, by which it would be in the power of the church to terminate the suspension, and restore him to his office, and he should be restored, I deny that he could resume his jurisdiction without the consent of the diocese. That is the point—it is the inestimable right of every diocese to choose its own Bishop. No person, nor power, can interfere in that. It is different in England. There, they have a sovereign power, but here they have not. There, they may send a Bishop to any diocese they choose, and the Dean and Chapter are compelled to agree. In this country it is different—the diocese alone can choose the Bishop, and if the Bishop has been suspended from his office, his restoration to office does not restore him to the diocese, until the diocese has consented to receive him. Although the doctrine of my friend on this subject was sound, still it will not go to that extent.

We all agree that Bishop Onderdonk cannot exercise the power of Bishop; on that point we are all agreed. The exercise of the Episcopal power has been suspended—not by any act of ours—by the Bishop's own act, he has been severed from the diocese, in respect to the discharge of his official duties, and while he remains here, he cannot exercise jurisdiction. His right, therefore, is gone. When can it be resumed? Can the General Convention say when it shall be resumed—can the General Convention place him in this diocese without our consent? The contract on which we engaged him is broken and destroyed, and it cannot be resumed by any act of the General Convention, without the consent of this diocese. Now I am aware that there are gentlemen here, who start at the idea of this being a contract—they say it is a divine relation. May I presume to read a short extract from an authority which we all respect on that point.

[Mr. K. here read an extract from Bishop Hobart, in support of his proposition.]

That it is a mere human regulation, it depends on mere contract, when he vitiates the contract we are not bound to receive him; by his own volition he is severed from us, and no power which the General Convention has, can put him back on us till our consent to receive him is given; and it is not at all necessary for me to remind the Convention that it should be severed for ever. The jurisdiction is severed and we cannot be joined without our consent.

Now, in this point of view it seems to me the episcopate is vacant— there is no person here to perform the office—no one who has a right to perform the duties. Bishop Onderdonk can never perform the duties of that office till the relations between us and him are re-established. I am firmly convinced that his jurisdiction being interrupted by his own conduct and acts it cannot be re-established. We contend that he is no longer a part of this diocese, and he can derive no benefit from the fund which goes to the support of the episcopate—he is not the episcopate. We have no right to give this money to a man who is suspended from all jurisdiction by immorality. As to supporting the bishop, this Convention may do so if it chooses—if they can prove there is anything due him for past services I will go as far as any man to pay it.

[*To be Continued.*]

Communications.

To the Editor of the Courier and Enquirer, Sept. 30, 1846.

SIR:—I have read some strictures of yours in this days Courier, directed apparently against the Churchman's Editor, or a writer in that paper, but evidently against the Bishop of this diocese. In the unfortunate controversy now disgracing the Episcopal portion of this community, I have never taken any part, and I regret, though I am not surprised at the circumstance that a journal assuming and perhaps, justly, the position of the Courier, should so decidedly advocate the cause of oppression, of injustice, and of arbitrary domination.

You observe, in the article I refer to, and I concur in the opinion, that all arguments growing out of false premises, are unworthy of reply, when the fact that they "are based upon an hypothesis which does not exist, is manifest," and with that unqualified assertion, wet from your pen, you state that Dr. Onderdonk is *not* the Bishop of this diocese.

Such is your hypothesis! now, sir, how stands the controverting facts. The canons of the Church declare an Episcopal functionary must be dismissed from his Episcopacy, before he ceases to be a bishop. Has that been done? His judges in their unjust sentence acknowledge his Episcopal station and suspend him from performing its duties for an hour, a day, a month, a year, ad infinitum. They say not how long; it matters not how long, but it acknowledges his power to re-assume them. If a vacancy occur on the Episcopal bench, the canons require it shall be filled up, and provide the means for doing so. Has any vacancy here occurred? Has that vacancy been filled?

You would insinuate that immorality has caused Dr. Onderdonk's suspension, while it is too evident that you feel that his damning sin is, a partiality to Puseyism; and arguing, or rather dogmaticlaly stating, that Puseyism is unfavorable to the Episcopalian form of worship, you identify it with the Catholicism of the Church of Rome, and assail Dr. Onderdonk as a covert friend to the Roman Catholic religion. Where, sir, is your consistency? what supports such an hypothesis? where could more false, more unfounded premises be discovered?

I know nothing of Puseyism; I fight with no man for his religion; I know very little of Dr. Onderdonk, and that only as a Bishop; but I have viewed with regret the unchristian warfare that has been so unjustly waged against him.

I do not mean to discuss his character as a moral, or an immoral man. I do not intend to question his innocence or his guilt. But, I mean to say, that any impartial, honest man, who has read the farce of a trial which has appeared before the public, must declare him not guilty. If a man on trial for his life has only one juror out of twelve who has even a doubt of his guilt, the law demands, humanity requires, that he should be adjudged not guilty, and when six pious, exemplary, moral men, bishops revered and respected in their respective dioceses, declare him not guilty, declare him not to be an immoral man, sustain his conduct, virtually sanction it; men incapable of affording any, the slightest support to misconduct, in any shape or form, and still in violation of every law, human and divine, a greater number of men of a less christian spirit and not of greater piety, learning, or morality, suspend their brother laborer, because he may have been naughty some half score of years ago, when they were immaculate; and you see now, sir on premises as clear as day to an anti-Puseyite, would degrade him and go further than his judge's unjust verdict, and assert that he is no bishop. What an hypothesis?

When Dr. Jocelyn, a former Bishop of Clogan, a man of great worth and of greater vice, was accused, his judges, were not divided; they saw his guilt was proved; they felt him unworthy to fill the high office of a bishop, they degraded, sorrowfully, but necessarily, and justly degraded him; they declared his see vacant; and a successor was appointed. If Dr. Onderdonk, was guilty, were his crimes to be pandered to? were his iniquities to be made pecadillos? was a compromise to be made between the just punishment of vice, and the just indignation of the public at punishing innocence? *Proh pudor!*

Let the Bishop be proved a guilty man, dismiss him and appoint a successor, but in the name of Heaven let not immorality charged to have been committed years ago be now converted into a partiality for Puseyism, and let not a leading journal come forward to attempt to argue on false premises, or to sustain an hypothesis resulting from a too craving desire to convert innocence into guilt. To punish the just for the unjust. To sustain truth on an erroneous and unfounded basis, and to pander to the unworthy appetites of men who conceive that a vacancy in the Episcopacy when the income is estimated at $6,000 a year is too strong a lien not to anxiously desire that such may be the case.

This whole proceeding has been disgraceful to the Protestant portion of the diocese; it has been waged in an unchristian spirit; its object is to do evil that good (special individual good perhaps) may result. It is unlike the spirit manifested by the great lawgiver, who desired him who was guiltless to cast the first stone; if such was the case in the present instance, few who know all the parties would entertain any doubt of similar results.

I am, JUSTUS.

The Churchman.

NEW YORK, SATURDAY, OCT. 10, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

For the accommodation of the friends and subscribers to the Churchman who may desire extra copies thereof, we shall publish an enlarged edition, both of the present and succeeding number.

The space occupied by the report of the proceedings of the Convention leaves no room for other matter, and we have consequently been obliged to defer the communications which we have on hand, as well as editorial remarks, to our next. The result in the Bishop's case, as will be seen by the report, is that the Convention have instructed the Trustees of the Episcopal Fund to pay over $2,500 to the Bishop, security being given for the refunding of the same in the event of some competent tribunal deciding that the Convention itself have no right thus to dispose of it.

We have great reason to be thankful for the result, not only from its recognition of the principle involved, but from the evidence which it gave of a yielding and conciliatory temper on the part of a portion of the Bishop's opponents. The waters are apparently returning to their old channels.

The Winter Term of study at the General Theological Seminary commenced on Monday last. We understand that twenty three young gentlemen presented themselves as candidates for admission, and that several others are expected to do so shortly.

Mr. Meigs's advertisement in another column will, we trust, meet the eye of every lover of music. "The Seasons" have never before been presented in such an attractive style as it has been by this gentleman's enterprise and musical taste. We anticipate for ourselves, and promise our readers an evening of highly refined enjoyment. The same "cast" has been retained which was employed on its last production.

D.

The Hibernia has arrived since our last, bringing later dates from abroad.

The Lord Bishop of St. Asaph, Wm. Carey, D.D., died on Sunday, the 13th September, aged 77. He was educated at Westminster School and Christ Church College, Oxford, was appointed Prebendary of York in 1802, Bishop of Exeter in 1820, and was elevated to the See which he held at the time of his death in 1830. The consequences of this occurence may be important, as they will indicate how far ministers are prepared to respect the wishes of the Church which the reception of the St. Asaph and Bangor Bill has unerringly demonstrated. It is now said to be optional with the Bishop of Bangor, whether he will unite the two sees, or preserve their integrity by refusing to increase his jurisdiction. If he should unite them, it will be in the power of (we believe the duty of) the government to nominate a Bishop of Manchester, as provided for by the report of the Ecclesiastical Commissioners of 1835. If he should refuse, that nomination will be deferred. The Hon. and Rev. Mr. Villiers, Rector of St. George's, Bloomsbury, is mentioned in a secular paper as likely to fill the vacancy. If this report be not premature the Bishop of Bangor must have declined the union, but as yet there is no definite information.

The Limerick Chronicle states that the Venerable J. Keatinge, Archdeacon of Ardfert, will succeed Bishop Luscombe at Paris.

The annual meeting of the "Scottish Episcopal Church Society," and of the Episcopal Synod, took place early in Sept. The new Bishopric, for which the Bp. of Moray has provided the funds, was resolved on at the latter.

The Evangelical Alliance terminated its sessions on the 2d of Sept. The question of slavery threatened to dissolve it irremediably. As it was, the extremes on this subject were obliged to relieve themselves by several protests. Dr. Cox stated that with one exception, the American members were all agreed, that the question must be left an open one, and that different tests of membership must be allowed in different localities. The question on rescinding a resolution which had been adopted previously, and which committed the Alliance against slaveholding members, was referred to a committee. Baptist Noel moved, and Dr. Beecher seconded this motion, but when the committee were to report does not appear. A statement has been printed, signed by 32 American delegates, in which they refuse to consent to any action which should imply a want of Christian confidence in slaveholders. A correspondent of The Patriot complains that members of the Society of Friends are excluded from the Alliance, "while those who hold the doctrine of baptismal regeneration, or who in the solemn services of religion utter words in conformity with that tenet, are most cordially received." The proceedings of the Conference are to be translated into Latin.

The corner-stone of the chapel of Trinity College at Glenalmond, was laid on the 8th of September by Sir John Gladstone, a principal benefactor to the college. The warden, the Rev. C. Wordsworth, made the Address. An epigram composed on the occasion in Latin and English, and attributed to the warden, will commend itself to the lovers of Latinity and punning. It is as follows:—

λιθος προς λιθον ομοιος προς ομοιον.
Arist. Rhet.

Mactus honore novo, proprio cognomine laetus,
Fundamenta domus Virque Lapisque jacit,
Quem Laetus-lapis ipse jacit, lapis auspici laetus,
Stet, stet in æternum, mactus honore novo.

In honors new for high desert arrayed,
Gladstone, auspicious name, this basement laid.
Glad stone, laid here by Gladstone's bounteous hand,
Still blest with honors new, for ever—ever stand!

The attendance on the interesting occasion was large. The Bishop of Aberdeen and Princes presided at the *dejuener*, and Bishop Russell proposed the health of the Rt. Hon. W. E. Gladstone and James Hope, Esq., from whom had sprung the first idea of Trinity College. Two hundred of the workmen were entertained in one of the large halls of the College.

Madeira has been the scene of a popular outbreak caused by religious zeal. The well-known Dr. Kalley was the object of attack, his followers in their zeal for proselyting had undertaken to perform marriages among the native Portuguese. This was resented by the populace, a meeting of the *Calvinistas* (the followers of Dr. Kalley) was attacked and broken up, and a few days after Dr. Kalley's own house was sacked, and he himself obliged to escape in woman's clothes: He has sailed for the West Indies. It is said that only those of the English who were known to be partisans of Dr. Kalley were molested.

G. H. Hadfield, Fellow of Pembroke College, Camb., has been appointed Principal of Malta Protestant College.

Dr. Pusey was recovering from his illness and had gone to visit Philip Pusey, Esq., M. P., at Pusey, Berks.

The building of the Missionary College at Canterbury, on the site of S. Augustine's Monastery, is carrying on rapidly. It will probably be completed in a year.

Dr. Hook is editing a Devotional Library, partly original and partly selected, from Anglican Divines. Horneck's "Crucified Jesus," Ken's "Retired Christian," and two original works have been already issued. They are cheap tracts, 32 pages for a penny.

"Chollerton, a Tale of our own Times," is a church fiction which has elicited warm commendation from the English Churchman and other papers. It is said to compare favorably with Gresley and Paget.

The Rev. W. Maskell, M.A., has produced "*Monumenta Ritualia Eclesiae Anglicanae*, or occasional offices of the Church of England according to the Ancient use of Salisbury, the Prymer in English, and other Prayers and Forms." Dissertations on the old service books accompany it.

The Rev. W. B. Flower has undertaken "The People's Library of the Fathers," a cheap series of Patristick Tracts. No. 1 contains S. Cyprian's treatises on Unity and the Lord's Prayer.

Mr. Newman has passed a few days lately in Paris. He was on his way to Rome, where he would pass the winter in preparation for receiving Roman orders.

The Pope had granted a favorable audience to an Ambassador from Russia, and had munificently entertained the Prince de Joinville. Austrian influence seemed to be on the wane.

For the Churchman.

BISHOP LUSCOMBE.

Mr. Editor.—The arrival of the Cambria brings us a short account of the death, at Lausanne, on the 24th ult., of the Rt. Rev. M. H. S. Luscombe, Chaplain to the British Embassy at the court of France. A sense of obligation and gratitude at the remembrance of his very great kindness and hospitality during a brief sojurn in Paris in the summer of 1844, prompts me to notice in the Churchman his lamented decease. Many of our clergy who have visited that city, will, I am sure feel as I do; for I venture to say that there never was one who came to him with a proper introduction, whom he did not welcome with the most generous feeling. He was the warm personal friend of Bishop Hobart. Whenever he spoke of him, it seemed as if his admiration were enthusiastic. As a man, and as a churchman, he loved him with the strongest affection; and it was this regard for the Bishop and his principles, that doubtless interested him so much in our church and clergy. How warmly he sympathized with our Diocese, and how indignantly he regarded that opposition to its church principles which has characterized the last three years, is well known to those who have heard his opinion of proceedings which he honestly thought were schismatical and wrong. In his promptness and energy and frankness, as well as in his principles, he reminded me of Bishop Hobart more than any one I have ever seen. I could relate, if it were proper, several occurrences in proof of what I say respecting his character and his generous conduct. He had been greatly afflicted just before I saw him, in the loss of his only son, a very promising youth who had been admitted to Holy orders, and whom he expected to succeed him in the chaplaincy to the Embassy. But a still severer affliction has visited him during the last year, in the death of his only daughter. His tender heart must have felt most keenly the sore bereavement. May our Heavenly Father, for Christ's sake, support and comfort his aged widow, under her accumulated weight of grief and suffering.

Bishop Luscombe was consecrated by the Scotch Bishops in 1825, on which occasion Dr. Hook the present distinguished Vicar of Leeds, preached at his own request the consecration sermon. During the last eighteen years as chaplain to the Embassy, and commissary of the Bishop of London, he has resided at Paris in charge of a large and interesting congregation. He has exercised Episcopal functions not only in Paris, but also in the several English congregations at Versailles, Rouen, Bordeaux, and other towns in France. I was present at his annual confirmation in his own beautiful chapel in the Faubourgh St. Honore, on the Feast of the Ascension. About 40 persons were confirmed There were fifteen clergymen present, mostly from England. The chapel was completely filled. On the following Sunday I was present, and enjoyed the privilege of assisting him in the services of the day.

Of his ability and soundness in the Catholic Faith, your columns, Mr. Editor, have borne witness. His last Charge which you published entire about a year ago, was remarkably able. He has published at various times sermons and charges marked by great strength of mind and clearness. I have now before me a volume of sermons which he kindly gave me, of which the following is the title:—"L'Eglise Romaine comparee avic La Bible, Les Peres de L'Eglise et L'Eglise Anglicane, en six sermons, preches par L'Evegne Luscombe."

I have not heard who is to succeed him in his very important charge at Paris. The appointment rests, I believe, with the British Secretary for foreign affairs.

I have written the above from a sense of duty, and I shall feel obliged by your publication of my article, crude and imperfect as it is. I shall be pleased if it should call forth a more full and detailed obituary notice of one so worthily endeared to those clergymen of our Diocese and Church who have visited Paris.

J. D.

New-York, Sept. 21, 1846.

The following account of a violent personal assault upon one of our most respectable and respected clergymen for an honest and faithful discharge of duty we cut from one of our daily papers. And while we would hold up to merited reproach the brute in human form who would commit such an assault, we would exhort all our brethren in the ministry to follow the example of ministerial fidelity set them by their Reverend Brother Dr. Upfold.

CANING A CLERGYMAN.—Major Dunn, a teacher of broadsword exercise, made, on Friday morning last, at Pittsburg, a violent assault on the Rev. Dr. Upfold, rector of Trinity Church, with a cane, inflicting a severe contusion on his head. It appears that the Major was charged with intemperance, and as he was a communicant of Dr. Upfold's Church, he requested him not to present himself at the communion table again, whereupon he knocked the Reverend gentleman down with his cane. He was committed in default of bail.

Domestic Intelligence.

(*From a Correspondent.*)

NEW YORK.—ORDINATION AND CONSECRATION.—On Tuesday, Sept. 29th, being the Feast of St. Michael and All Angels, in the Church of St. James, Hyde Park, the Rt. Rev. the Bishop of Western New York admitted Messrs. Phineas M. Stryker and C. Donald Macleod to the Holy Order of Deacons in the Church of God.

The candidates were presented by Rev. Homer Wheaton, Rector of Christ Church, Poughkeepsie.

At the same time and place the Church of St. James was consecrated by the same Rt. Rev. Father to the service of Almighty God. The request to consecrate was read by the Rev. Albert D. Traver, Rector *elect* of St. Paul's, Poughkeepsie. The sentence of Consecration by Rev. R. Sherwood, D. D., Priest of the Parish. Morning Prayer by the Rev. Dr. Brown, of Newburgh; Lessons by Rev. Mr. Davis.

The Holy Communion was administered by the Rt. Rev. the Bishop, assisted by Rev. Dr. Sherwood. The sermon by the bishop, serving for both offices, was from Psalm xcv. 6, "O come let us worship and fall down; let us kneel before the Lord our Maker." After eloquently setting forth the advantages and necessity of public worship, the Rt. Rev. Father passed by an easy transition to the ministry, and after some instruction to the congregation, addressed to the candidates for orders a most solemn and impressive charge. Besides the clergy above named there were present in surplices, Rev. Dr. Burhans and Rev. Messrs. Adams, Thomas, Judd, Sayres, Tuthill, Bowden, and Wardwell.

NEW JERSEY—*Ordination.*—In St. John's, Elizabethtown, Sept. 20th, Mr. Edward B. Boggs to Deacon's orders. Morning prayer by the Rector, the Rev. Mr. Moore, celebration of Eucharist by the Bishop. The candidate was presented by the Rev. Mr. Stubbs.

Ordination.—Sept. 1st, in St. James' Poquetonnuck Bishop Lee admitted to Priest's orders the Rev. J. M. Waite, minister of the Parish. Morning Prayer by the Rev. Mr. Covell, the lessons by the Rev. Mr. Ogden, and the sermon, from 1. Tim. i. 15th, by the Bishop.

OHIO.—*Laying the Corner-Stone.*—The ceremony of laying the corner-stone of Grace Church was performed by the Rev. Richard Bury, at 12 o'clock M. to-day. Rev. Alex. Varian, Rector of Grace Church, Rev. Mr. Burton of St. John's Church, Ohio City, and Rev. L. Windsor of Lockport, N. Y., were present and took part in the ceremony.

The procession was formed at the Court House in the following order, under the direction of George E. Freeman.

1. Wardens and Vestry of Grace Church, Cleveland.
2. Wardens and Vestry of Trinity Church, Cleveland.
3. Wardens and Vestry of St. John's Church, Ohio City.
4. Wardens and Vestry of St. Paul's Church, Euclid.
5. The Clergy.
6. The Choir.
7. The people assembled.

There were deposited beneath the stone a copy of the Bible, Book of Common Prayer, and the Church Almanac for the present year, the name of the Bishop of the Diocese, a list of the clergy, and the names of the wardens and vestrymen of the several parishes in the neighborhood, the names of the master builders, and a memorandum of the several articles deposited.

The day was very favorable for the exercises, and a large number of people were present to witness the ceremony.—*Cleveland Evening Herald.*

RHODE ISLAND.—*Confirmation.*—Sept. 23d, one person in Tiverton Sept. 24th, one in St. Paul's, Portsmouth, and one sick person in private.

Ordination.—In St. Paul's, Portsmouth, Sept. 24th, the Rev. Samuel Dexter Denison, to Priest's orders. Morning Prayer by the Rev. J. H. Carpenter, the Lessons by the Rev. E. F. Watson, and the Sermon by the Bishop. The candidate was presented by the Rev. J. W. Cooke.

CONNECTICUT—*Trinity College.*—The new Academic year of this institution opened on the 24th ult. A valuable addition has lately been made to the Library by a donation of nearly two hundred volumes from the Rev. Dr. Wheaton, formerly President of the College, and now abroad. From the same quarter, a valuable contribution to the Philosophical Apparatus had been previously received.

KENTUCKY—*Ordination*—In St. Paul's, Louisville, Sept. 6th, Mr. Joseph C. Talbot to Deacon's orders:

Clerical Changes.

The Rev. N. T. Bent, from St. Thomas's, Taunton, to St. John's, Bangor, Me.

The Rev. George D. Wildes, to Grace Church, New Bedford, Mass.

The Rev. Hanson T. Wilcoxon has been appointed Missionary in All Saints' Parish, Frederick county, Maryland.

The Rev. Thomas R. B. Trader has been appointed to St. Matthew's Church, All Hallows' Parish, Worcester county, Maryland.

The Rev. Carter Page has been transferred from South Carolina to Maryland, and will take charge of Cranmer Chapel, Baltimore.

The Rev. H. Hollis, from St. Paul's, Lower Sandusky, Ohio, to Trinity, Jefferson, Ashtabula county, Ohio.

The Rev. James Young, Missionary at Little Rock, Arkansas, having removed to Berlin, Worcester county, Maryland, requests that all letters and papers for him may be addressed accordingly.

Married.

On the 25th ult., in Ballston Spa, by the Rev. George Jarvis Geer, Rector of Christ Church, Horace Goodrich, Esq., of Schenectady, to Matilda L. Smith, daughter of Stephen Smith, Esq., of the former place.

At Marbletown, on Tuesday evening, September 8th, 1846, by Rev. P. S. Burchan, L. H. Wickes, M. D., to Elizabeth, daughter of Abraham G. Harclenbergh, Esq., all of that place.

Died.

At Bellwood, St. Mary's county, Maryland, on Monday, the 28th of September, after a few days' illness, in the third year of his age, George Washington Doane, son of the Rev. W. P. C. and Ann E. Johnson.

Calendar.

OCTOBER.

11. Eighteenth Sunday after Trinity.
18. Nineteenth Sunday after Trinity.—St. Luke the Evangelist.
25. Twentieth Sunday after Trinity.
28 St. Simon and St. Jude the Apostles.

Notices.

"*P. E. Church Missionary Society for Seamen in the City and Port of New York.*"—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of St. Clement's Church, on Monday evening next, (12th inst.,) at half-past 7 o'clock. THOS. P. CUMMINGS, Rec. Sec'y.

October 10th, 1846.

Church of the Redemption—(In sixth street, between Second and Third Avenues.)—Divine Service every Sabbath at half-past 10 o'clock, A. M., and 3 P. M.

ISAAC PARDEE, Rector.

Ladies' Fair.—The ladies of Christ Church, Williamsburgh, desirous of aiding in the erection of their Church, propose holding a Fair about the middle of November next. Donations of suitable articles are solicited. They may be left with Mrs. Reynolds, 156 Chamber street, New York, or with Mrs. Phyfe, 669 Broadway, opposite Bond street.

☞ All subscriptions towards building the Church of the Cross, Ticonderoga, may be left with Mr. Thomas C. Butler, at the Depository, No. 20 John street—who is the agent authorized to receive the same.

J. BURNET,
Agent to collect subscriptions.

October 6th, 1846.

Trinity Church—Anniversary celebration of the Church Institutions—The sermon that agreeable to the notices issued was to have been preached in St. Bartholomew's Church on the evening of Wednesday, the 30th day of September, will be preached in Trinity Church, on Sunday morning next, the 11th.

After which a collection will be made in aid of the funds of the *New York Bible and Common Prayer Book Society,'* now about engaging in the important and interesting duties of publishing a Prayer Book in the German language, for the religious benefit of a large number of Germans in our country but poorly acquainted with our language. An appeal will be made to the liberality and Christian charity of Episcopalians for liberal help in this good work.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Sermon to-morrow evening, (Oct. 11th.,) by the Rev. Samuel Seabury, D.D.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

DANIEL DANA, JR., Agent.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 29th Sept., the Treasurer has received the following contributions:

Contribution of the late Mrs S Tibbits of St Paul's ch, Troy, per the Rev R B Van Kleeck, $100; St John's ch, Yonkers, after sermon by the Rev N S Harris, 21 71; a friend to missions, Lancaster, Pa, 10; Zion ch, Butternuts, 10; St Andrew's ch, Harlem, 5 12; St George's, Fredericksburgh, Va, half, 22 50; Domestic Missions, from J M, 13; St Mark's ch, Williamsburgh, for the Jews, 6 57; St Paul's ch, Chilicothe, Ohio, 5; monthly offerings, Trinity ch, New Haven, of which 29 48 is from the S S, for Bp Kemper's mission, and 10 is a special donation for payment of arrears of salaries, 120; Zion ch, Pontiac, Mich, being a regular monthly contribution, 3; Christ ch, Morristown, N Y, 5; St James's ch, Hyde Park, N Y, 20; through E Wilcox, R A in Pa, "through the post office," 2; M H B, for Indian mission, 10; a family of St Luke's, Phil, 5; St James's ch, Kingsessing, for Bishop Freeman's jurisdiction, 18—35; Trinity ch, Lansingburgh, 15; Trinity ch, Albany, 7 25; Christ ch, Duanesburgh, 25; St Paul's ch, Baltimore, 50; Ch of the Ascension, New York, monthly offerings, half, 24 66. Total, $497 11.

THOMAS N. STANFORD, Treasurer,
New York, October 6, 1846. 139 Broadway.

On the 1st instant upwards of $12,000 became due to the Missionaries (more than 100 in number) for six month's services already performed. The Treasurer earnestly trusts that the friends of the cause will reflecupon the inconvenience and probable distress which will be occasioned should the means of prompt payment be withheld. He hopes the good example of Grace Church, Philadelphia, and St. Paul's Church, New Haven, will be followed by others of equal ability.

Foreign Missions.—Since his report of September 29th, the Treasurer acknowledges the receipt of the following amounts:

From St Paul's ch, Chilicothe, O, $5; St Luke's ch, Milan, O, for Africa, 3; Harcourt parish, Gambier, O, 4; do, for China, 1; do, for Africa, 1; Sunday school of do, 2—16; per Rev Dr Croswell, monthly offering, Trinity ch, New Haven, for Constantinople, 20; do, do, for do, for publishing, 9; do, for China, 1—30; from late Mrs Sarah Tibbitts of St Paul's ch, Troy, per Rev Mr Van Kleeck, 100; a member of do, 50; anonymous, per Rev Dr Robertson, 25; Zion ch, Butternuts, N Y, for Constantinople, 10; St George's ch, Fredericksburgh, Va, per Rev Dr McGuire, 22 50; through H Trescott, R A, Charleston, S C, monthly missionary lecture for August and September, 4 78; St Paul's ch, Radcliffboro', for Constantinople, 2 44; do, do, general, 6; a member of St Michael's ch, 3 months installment for Constantinople, 7 50; a lady of do, annual contribution for do, 20; offerings of the Ch, 50 cts; do, do, general, 22 50;—63 72; through E Wilcox, R A, Philadelphia, annual contribution of Sunday school of St Philip's ch, for education Africa, 40; St Paul's ch, Calvert co, Md, per Rev Robt Prout, for Africa, 20; M H B, for Africa, 10; a friend, 1—71; through W P Hunter, R A, Savannah, Ga, St John's ch, Savannah, 15; monthly collection Ch of the Ascension, N Y, half, 24 66; St Paul's ch, Baltimore, per Rev Dr Wyatt, Africa, 66 70. Total, $444 58.

J. SMYTH ROGERS, Treasurer,
New York, Oct. 6, 1846. 69 Wall street.

Advertisements.

HORÆ APOCALYPTICÆ, or a Commentary on the Apocalypse, by the Rev. E. B. Elliott, 4 vols. London, 1846.
Bishop Bulls whole Works, 8 vols. Oxford; 1846.
Waterland's Complete Works, 6 vols. Oxford, 1843.
Concise Glossary of Terms used in Grecian, Roman, Italian and Gothic Architecture.
Anglican Church Architecture, with some remarks upon Ecclesiastical Furniture, by James Barr. Third edition.
Bloxam's Gothic Architecture.
Wilberforce's American Church.
Maitland's Church in the Catacombs.
Nicholson on the Catechism.
Imported and for sale by
STANFORD & SWORDS,
October 10. 139 Broadway.

AMERICAN MUSICAL INSTITUTE.

HAYDN'S truly beautiful, and highly descriptive Oratorio, "THE SEASONS," will be REPEATED at the TABERNACLE, on WEDNESDAY evening, 14th inst., commencing at half-past 7 o'clock, precisely. Full particulars in a future advertisement.

The undersigned is happy to announce that he has now in rehearsal "SPOHR'S LAST JUDGMENT," which will be produced during the month of November, in the usual effective and imposing style which has so far characterized the performances of the Institute.

He has also made arrangements for the production of HANDEL'S great work, "JUDAS MACCABEUS," (first time,) and MENDELSOHN'S new and sublime Oratorio "ELIJAH."—This, the greatest effort of the great Mendelsohn, was performed for the first time at the late Birmingham festival,—the gross receipts of which were $56,000. It has produced a greater excitement throughout Europe than any musical work that has appeared during the last century. All of the above works will form a part of the series of FIVE ORATORIOS, for which subscribers are respectfully solicited.

TICKETS to the public, one dollar each.
To SUBSCRIBERS, for the series, fifty cents each.
H. MEIGGS, Principal,
Oct. 10—1t 446 Broadway.

ST. MARY'S HALL, BURLINGTON.

THE Winter Term of this Institution will open on Monday, 2d November.
Address the Bishop of New Jersey.
October 10—5t

A YOUNG GENTLEMAN, who has had several years' experience in teaching in some of our best Collegiate Institutions, is desirous to obtain a situation in some College or High School connected with *the Church.* His choice is the *Classical* or *Classical and French Departments.*

References of the very highest order in and out of the Church.

Please address "G. B. B., Tompkinsville, Staten Island." Oct. 10—tf

A LADY of high attainments and experience in teaching, is desirous to form an engagement in a private family, or as visiting Governess. She professes to instruct in the English, French, and Italian languages, the Piano Forte and Drawing. The lady is a member of the Episcopal Church, and desires to refer to the Rev. L. P. W. Balch, Rector of St. Bartholomew's Church, or to Hon. Walter Lowrie, No. 129 Twelfth street.
October 10—3t

Church Publishing and Bookselling Establishment.

HENRY M. ONDERDONK & CO., 25 John st., have issued from their press the following valuable works:

Horne's complete works. Muslin $5 00, sheep	$6 00
Horne's Commentary on the Psalms	2 00
Horne's discourses, muslin	2 50
Diotion'y of the Church	1 25
Leslie on Deism, and West on the Resurrection	63
Sumner on Apostolic Preaching	50
Jewel's Apology	63
Clement's Epistles	63
Gibson's letters & Horne on Infidelity	50
Sherlock's discourses,	50
Sumner on Matthew and Mark	
Works on Episcopacy	1 00
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Containing the Creed, the Lord's Prayer, and the Ten Commandments, printed in letters of gold upon paper of a blue ground—the size being 2 feet by 4.

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October 3.

Poetry.

For the Churchman.

ST. MICHAEL'S DAY.

"Are they not all ministering spirits?"

They come! they come! on noiseless wing
A glorious Host from bliss above:
Their Leader, Christ the Martyr-King,
The Banner o'er them, love.

They come! they come! with glory crowned,
Around the awful throne they bend;
Their golden harps fore'er resound,
While hymns of praise ascend.

They come! they come! in terror fly,
The powers of evil from their sight:
At their approach bursts forth the day,
Dispelling shades of night.

Around the good man's path they tend,
To guide him on the way of life:
His fainting soul new strength to lend,
When wearied in the strife.

When bowed by sickness, fear, and care,
He longs to reach the promised rest,
Those holy Ones are near him there
And cheer his aged breast.

And when at last, the strife is o'er
And his Redeemer bids him come,
They stand upon the heavenly shore,
To bear him to his home.

MILES CRUCIS.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXXVIII.

Man is a free agent, sent into this world to prepare for another. Christian faith and holiness are the prescribed conditions on which everlasting happiness is promised as his reward. His nature, however, is so far gone from that original righteousness in which God saw that it was very good, and in which He might make to it *immediate* communications of grace and mercy, that man can now be favorably looked upon by his pure and perfect Maker, and be brought into intercourse with Him, only through a pure and perfect mediation. This, in the mysterious and infinitely gracious scheme of mercy which divine compassion formed and executed, is afforded in the ministry of the Second Person in the Godhead. He, perfect in His divine nature, condescended to represent man by assuming also the human. Thus He became the Mediator, and opened intercourse between fallen and corrupt man, and his pure, holy, and perfect God. He atoned for man's sins, and thereby prepared the way, notwithstanding those sins, for God to treat with him in mercy.

The perfect obedience of this God-Man *deserved* grace and mercy. His divinity raised Him above all need of them. They were His therefore to give to whom He would. Hence the gift to man of those spiritual influences whereby alone he can perform the conditions required of him in order to his receiving the full measure of reward promised in the Gospel.

As, however, God has not been pleased to connect with the Gospel the entire raising of man above his nature, but merely such an improvement of his nature as enables him to avail himself of offered mercy, and this in connection with adding to his probation the resistance of natural corruptions and frailties, so far remaining as not necessarily to prove fatal, and yet to present perpetual calls for strife and effort, and to involve utter want of merit, and a constant desert of punishment;—as these things are so, the utmost to which man can go, even under the measure of divine influence provided in the Gospel, falls far short of desert of acceptance and reward. Hence these can flow only from the intercession of his Divine Mediator. Through that, the obedience of the Christian, if it include and be controlled by, true faith in Christ; be sincere; be accompanied with humble dependence on divine grace, and diligent and devout seeking of its influences in all the appointed ways; and be marked with unremitting efforts against deviations from duty, true contrition for all failures therein, and constant penitence and humility under an abiding sense of the imperfection of the very best human services, and the sinfulness and guilt still clinging to him;—if such be the obedience of the Christian, it will be accepted as the condition of mercy, and mercy be extended as its reward.

It is of great importance that we duly appreciate this correct view of evangelical truth, in its distinction from one extreme, which makes man the merely passive subject of uncontrollable necessity, and the other, which attributes to him inherent power to recommend himself to divine mercy, and perform his Christian duties, and which claims the attribute of merit for any thing that he can do. On this ground, divine grace is truly magnified, the creature humbled, and the Gospel shown to be consistent with itself, and meet for those who have an active nature, a discerning and rational intelligence, and moral and improving faculties.

When, by His apostle, illustrating the nature and efficacy of that faith without which it is impossible to please Him, and which has been, in all ages, the means of attaining to His favor, our Maker has named its first and fundamental doctrine—"He that cometh unto God must believe that HE IS"[*]—He does not rank as of the next importance, acknowledgment of His power, whereby He can compel subjection, nor terrify us into submission by exhibiting the just vengeance which He will take on the unfaithful and refractory. He had rather draw us by the cords of love, and be known by us as our affectionate Father, and kind and merciful Friend—"He is a Rewarder of them that diligently seek Him."

The graciousness of this character is perfect, both in its love and mercy, and in the just discrimination with which it is exercised. The dispensation wherein God is pleased to sustain it, does not level the essential distinction between right and wrong. The redemption of all mankind was indeed effected by Jesus Christ, and it places salvation within the reach of all. As thus placed within their reach, however, men must seek it, work it out, make it sure. It depends upon themselves whether they will enjoy the benefit of the grace offered to that end, or reject it to their everlasting ruin. "God is a Rewarder of them" only "that diligently seek Him;" that is, those who apply themselves, in the true and living faith of the Gospel, to the duties which He has made conditions of His everlasting favor.

How this is to be done, is a question urged by every consideration that should influence the human mind, upon our most serious and solicitous regard. But whither shall we look for satisfaction? Human reason declares her incapacity to give it. In ancient and modern paganism she shows the extent of her unaided powers. Of if mere philosophy pretend to a purer and better influence, she bids us mark well the fact, that never, until the Christian system spread *its* light, could she boast of any thing reasonable, connected, or consistent, in her views of religion. And even under the light of the Gospel, when vaunting human reason presumes to detract from the Gospel's claim to being directly from God, and perfect, right, and the best of course, incapable of improvement, and leaving no room for the advancement to which human science may be carried by study, observation, and reflection;—when thus reason impiously assumes the seat of master, dictator, and improver in religion, the present day is exhibiting, in a way not to be misunderstood, the flimsy ethics, the transcendental follies, and the pantheistic impieties, which it would substitute for the sound and sacred teaching of Holy Writ.

If we would know how to seek the Lord, and thus have good ground of hope in His promised reward, we must attend, with humble, teachable, and undivided hearts, to the wisdom which cometh down from above. No depth of argument or learned elucidation is here necessary. On testimony clear and indisputable as ever fact possessed, we receive the Holy Bible as the revelation of God's truth and will, and have no where else to look—and may look there with perfect confidence—for instruction how to seek the Lord. The sincere Christian will do this, praying and striving that his mind may be free from all prejudice and wrong bias, and that he may receive the truth with humility and meekness in order to profit by it; and nothing doubting that he has in that sacred volume guidance which cannot lead him wrong, and the following of which is indispensable to his soul's welfare in this world, and in that which is to come.

Various duties are named in the Bible, the discharge of which it declares necessary to truly seeking the Lord. Fidelity in their discharge is made, in the merciful covenant of the Gospel, the means of finding His justification, grace, and blessing. True evangelical fidelity, however, requires that they be all equally the objects of our attention and observance. We are not allowed any latitude of choice, or any right of judgment in the matter, save in the one point of ascertaining whether a given requirement exists in God's law. That affirmatively determined—and in so infinitely important a matter, and one in which intellectual or spiritual pride, sensual propensities, worldly interests, and personal ease, comfort, and enjoyment, will so naturally strive for influence, men should take good heed how they trust their private judgments, and should gratefully and piously avail themselves of the guidance which God has provided in His Church;—the fact established of a given requirement being in God's word, humble, unquestioning, unqualified obedience is our duty. We take too much upon ourselves when we pretend to bring the requisitions of Scripture to our reason's test, or to the verdict of our tastes and fancies touching what is best for us, what we can most clearly understand, what appears of most obvious utility, what is most favorably regarded by others, or what is of more or what of less obligation. We must take as we find it, what the Bible requires of us, and observe it all, and each part with equal fidelity and conscientiousness.

God's dispensations towards men have ever been characterized by requiring, not only sound belief, devout frames and exercises of heart, or the discharge of duties which reason may approve as naturally binding; but also the observance of positive institutions, nothing in themselves, but deriving their whole value from His mere will and pleasure. In Eden, the fruit of the tree of life was the prescribed means of securing immortality. After the fall, sacrifices were established, in the offering of which in faith, God was pleased to order that His mercy should be sought. From the time of Abraham, circumcision was required as indispensably necessary to the covenanted mercies of Jehovah. Under the Mosaic dispensation, was superadded a great variety of ceremonies and ordinances, which were made parts of true religion, and appointed means of seeking God. The Gospel—but another dispensation, be it remembered, of the *one Church of God*, which has existed from the foundation of the world—abrogating all these, has not departed from the same general principles. A sabbatical observance is still retained. The duty, committed by their Divine Lord to the apostles, and the ministry holding in succession from them, of diligence and fidelity in spreading the Gospel, and strengthening its holy influence, is inseparably connected with the admission of men to Gospel privileges by the sacrament of Baptism. The acknowledgment of the great doctrine of Christ's atonement; the seeking of its benefits; true union with Christ as the Lord our righteousness, and as our soul's Refuge and Strength; and the blessed influences of the sacrifice of the death of Christ, in pardon of sin, and justification with God, in renewal, sanctification, and salvation, in the life of God in our souls here, and its perfect and eternal consummation in heaven;—all these are connected, in the evangelical covenant, with the sacrament of the Holy Eucharist. The apostles, taught by Christ and inspired by the Holy Ghost, practised, and have left to the Church, the solemn laying on of hands in benediction and commendation to God. Habitual attention to both public and private worship is represented in the Gospel as an indispensable means of seeking and finding God's grace and favor. These particulars are connected in the New Testament with the great principle, therein presented to us as in essential incorporation with the Gospel, that the Church, with its faith, ministry, sacraments, ordinances, and worship, is identified with that covenant relation to God in Christ, in which it is appointed that evangelical faith is to be cherished, renewing and sanctifying grace to be experienced, holiness and virtue to be practised, justification with God to be enjoyed, and everlasting salvation to be attained.

Such is the answer which meets the anxious Christian, when he asks how he is to seek the Lord, and hope to be rewarded by Him.

That in thus requiring us to seek Him by external religious observances, our Maker has acted in gracious conformity with the nature which He has given us, and so ordered the dispensation of His gospel as most effectually to interest us in His service, might be clearly shown. But the simple fact that thus He has been pleased to ordain, should be sufficient for us. We should seriously ask whether we can be seeking God, while we neglect any of the appointed means whereby He has declared it to be His pleasure that He should be sought. Pride may raise objections; insubordination may refuse compliance; fancied spiritual progress and refinement may set lightly by outward observances; the lust of self-control may spurn what it sets down as meet only for lower grades of Christian attainment and excellence; the unhallowed spirit of indifference may care not for aught that it chooses to regard as of no great claim to observance. But the word of God standeth sure. His appointments are imperative. Of all that He requires His creatures must render an account.

But the same Gospel which thus determines human duty, is equally clear in the important principle that the most scrupulous adherence to religious performances will never be received as a dispensation from the service of the heart, and the uniform devotion of the life. It can never be a counterbalance for the want of true faith, and for defect in the full measure of religious and moral obedience. Indeed, deprived of these, it sinks into hypocrisy, the great crime which turns what would otherwise be good into grievous evil, and what is designed to lead to gracious and glorious reward, into very means of aggravated condemnation.

This subject should be thoroughly understood, and seriously weighed, in order to guard against thinking too lightly of the ordinances of the Gospel on the one hand, and exalting them above the truly spiritual and moral influences of religion on the other. Viewed in their proper light, the sacraments, services, and appointments of the Church have a divinely warranted claim to be eagerly sought, and gladly and constantly attended, by all who profess and call themselves Christians. Indeed to be without them should be regarded as an evil to be encountered only by the direst necessity; to have them accessible should be an indispensable requisite in the Christian's residence, and in his chosen occupation; to be deficient in any practicable endeavors to secure them should be regarded as a sin; and the extension of them to fellow men as one of the most binding and important departments of that Christian benevolence and exertion, which every man owes, to the utmost of his ability, as a part of duty and service to his God and Saviour. No man, guided by the Bible in his estimate of religion, will be willing to live out of that Church and covenant into which baptism is the divinely appointed mode and means of admission. And all who have been called into that state of salvation should regard their duties as members of the Church, as lying at the foundation of all fidelity to God and man, and to their own souls. Its counsel and guidance should be sought in all that pertains to religious and moral duty, and to seeking the favor of God here, and His everlasting blessing hereafter. In its services and ordinances, especially its most direct and solemn act of communion with the Saviour, applied in true faith, men should seek to cherish that oneness with Christ in which only are to be found the genuine holiness of the Gospel, a warranted trust in its sufficiency for all good in this mortal pilgrimage, a state of justification with God, and a lively hope of the consummation of its blessedness in a better world.

But unless the services of the Church are thus applied *in true faith*, they will be but the mere bodily exercise which will not only profit nothing, but because of the unreal appearance thus assumed, partake of the guilt, and must meet the punishment, of hypocrisy. Thus too is incurred the fearful responsibility of casting odium on the ordinances of God's house, and perverting them into instruments of deception on fellow men, and means of hardening the heart, and fatally deluding the soul.

And this faith is an operative principle, producing conviction of the duty, value, and necessity of personal holiness and virtue, and of man's dependence on the grace of the Holy Spirit for their attainment; and therefore leading to the diligent seeking of that grace, and its faithful application to the proper guidance and government of the moral agency.

Truly influenced by such principles and such a spirit, the Christian will derive consolation and encouragement from the assurance that God is a rewarder of them that diligently seek Him; and gladly devote himself, all his heart, all his mind, all his soul, and all his strength, to the duty of diligently seeking Him. The reward will be experienced in his daily increase, more and more, in God's Holy Spirit, and in the pure joys and pleasures of His Gospel—its consolations in affliction, its support in weakness, its direction and aid in doubts and difficulties, the animating hopes which it inspires, the soothing and cheering influences of its principles and spirit of benevolence and love, and the happy consciousness which it imparts of divine favor and approbation. And peculiarly beatific is the experience of this reward which the true Christian has in the trying hour of his soul's departure for eternity; when all worldly support and consolation are less than nothing and vanity. Sustaining grace, sacred composure, consoling hope, and faith's glorious victory over the king of terrors, are his reward from Him whom he has diligently sought. O I would that the thoughtless child of dissipation, the gay votary of pleasure, the devotee of wealth, of worldly occupation, or of worldly honor, and every one neglectful of his Christian duties, could see the reward of him who has diligently sought his God, in that fearful emergency, when every worldly refuge is insufficient, and every worldly comfort, if he has no other, but an aggravation of his misery. It is not the solemn silence of the chamber of the dying, that I would have fill him with awe; nor the heavy, heart-rending sigh of anticipated bereavement, that I would have excite his sympathy. It is on the departing Christian that I would have him fix his whole attention. Let him mark the serenity inspired by holy hope; hear the counsels dictated by evangelical experience; witness the triumphs of Gospel faith; and see how a Christian can die. I would have him too, guided by the revelations and promises of Scripture, contemplate the entrance of the happy spirit into paradise. The weight of flesh removed, and the temptations, anxieties, and sufferings of the world forever past, it goes to its rest, and enjoys the undisturbed hope, and unmingled foretaste, of the happiness of heaven. I would have him behold the Christian pass to the *final* reward of diligently seeking his God. The terrors of the judgment appal him not. The commendation of his Judge fills him with gratitude and joy. He goes to his exceeding great reward. In the glories and pleasures of heaven; in reunion with pious objects of affection; in the society of the good of every age, and of the angelic and archangelic hosts; and in the immediate presence of his Saviour and his God, he experiences, and that for all eternity, that God is a Rewarder of them that diligently seek Him.

B. T. O.

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[*] Hebrews xi. 6.

For the Churchman.

Mr. Editor.—Allow me to ask the favor of your inserting the following extract from a communication, dated in Wisconsin, to the New-York Courier and Enquirer:—

> "There are parts of the territory, however, where numerous clear, cold, deep lakes supply this deficiency. *Fond du lac* County lying north, has fine lakes and streams and springs, and in *Washtenaw* Co., recently cut off from Milwaukee Co. are many beautiful lakes, among them the *Twin-lakes* or Neeshotah, which in the Indian tongue have the same meaning, where an Episcopal mission and theological Seminary is established supporting itself, mainly by the manual labor of the students; and this leads me to repeat a remark I heard from the excellent missionary, Bishop Kemper, whose labors and supervision include this territory, that no where more than in Wisconsin could the missionary efforts of our Church be advantageously directed. The harvest is ripe but the laborers are few. Yet what more precious boons could those "who remain at home at ease," confer upon their kith and kin that go to seek fortune in this newer sphere, than to take care that the Church and its ordinances, its conditions, encourrgements, and restraints, should accompany the way-farer, and in the wilderness as in the populous city open wide its doors, and bid all that would to enter therein. Among the foreign immigrants, especially among the Norwegians, are found many Episcopalians, who desire to enjoy in their own homes, the beautiful and solemn litanies and primitive forms of worship to which from infancy they were accustomed, and accordingly Bishop Kemper has taken one or more clever young men from among them who are now preparing at *Neeshotah* for the ministry. One has been already ordained who is doing good service among his countrymen. But want of means cripples the hands of the zealous Bishop and disappoints the hopes of craving spirits. Would that this could be felt, as it should be, in the quarters, and they are numerous in our Church, where the *will* to give only awaits to have the way pointed out. I could dilate at length on this topic, for I see the importance of it, but my spirits are exhausted."

I ask that your excellent and influential paper may give wider circulation to the above, first, as a fair sample of the mode in which secular papers may serve the cause of religion. Theological discussions, and interference with the affairs of ecclesiastical councils, are always out of place in them, and have a great tendency to bring religion into disrepute. When, however, as is done above the operations of the Church in the great cause of Christian benevolence, and for promoting in the community the wholesome influences of the Gospel, are presented, in proper spirit, to public notice and sympathy, an important public benefit is done.[*]

But my chief object, Mr. Editor, is to call still further attention to the distinguished labors of our first Missionary Bishop. He has now, for about elven years been prosecuting as true, faithful and efficient an episcopate, as has ever distinguished any of our Prelates. Noiselessly and unobtrusively, he has given soul, body, and spirit to his Master's work: and his ministry will make a permanent impress in the history of the Church's present age, not for its trumpeting, but for its deeds. I apprehend that his Nashotah establishment has no superior in worth among all our occidental ecclesiastical enterprises, and will tell most effectually on the future moral and spiritual destinies of the Great West. I hope the pleading of the above extract will not be lost; but that *Bishop Kemper's Mission*, and the *Nashotah Mission*, will be liberally remembered in the contributions of those who desire to be agents in preserving and increasing the Christian character of our country.

PRO MERITO.

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[*] Other articles, editorial and communicated, occasionally appearing in the same paper, are illustrations of the evils of the mixing up, by ignorant, ungodly and bad tempered men, of religious and ecclesiastical disputes with their ebulitions on secular and political topics. Sound and sensible Churchmen know that the Courier and Enquirer is of no weight in the Church. It is somewhat annoying, however, to think that respectable and virtuous men of other denominations may be imposed upon by its unprincipled pretensions.

When the bishop or priest intercedes for the congregation, or pronounces the apostolic benediction upon them, we do not consider this barely as an act of charity and humanity, of one Christian praying for another; but as the work of a person who is commissioned by God to bless in His name, and be effectually ministerial in the conveyance of His graces; or as the prayer of one who is left with us in Christ's stead, to carry on His great design of saving us; and whose benedictions are ever ratified in heaven, but when we render ourselves in one respect or other, incapable of them.—*Law.*

Advertisements.

SCHOOLS.

NEW YORK HIGH SCHOOL,

FOR THE EDUCATION OF YOUNG LADIES,

259 Greene street, between Clinton and Waverly-Place, near Washington Square.

THIS INSTITUTION, under the management of Professor and Mrs. VILLEPLAIT, who are aided by the most accomplished assistants, will open for the reception of pupils on Monday, the 7th of September.

For further particulars see Circulars, which may be had at the office of this paper, 12 John street, or at the Institution.

Sept. 5—6t$

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,

J. G. BARTON, Rector.
College Point, N. Y.

WANTED, at St. Matthew's Hall, in a few weeks, a young man to assist in the Lower, or Village Department of the Institution. He must be a communicant of the Episcopal Church, and bring *good* testimonials of character and acquirements. A moderate salary, with board, &c. in the family, will be given.

Address, post paid, Rev. P. L Jaques, Port Colden, Warren county, N. J. Sept. 5—tf

ORGANS FOR SALE.

THREE small Church Organs of eight and six stops. Also two beautiful Parlor Organs. The whole will be sold cheap on application at the Manufactory, 293 Bowery.

DAVIS & FERRIS.
September 26—4t$

CHURCH SCHOOL, for English and Introductory Classical Education, (10 West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.

W. B. STOUGHTON, Teacher.

Re-opens on the first Monday in September.

August 29.

ST. MATTHEW'S HALL,

Port Colden, Warren county, N. J.

REV. P. L. JAQUES, *Rector.*

THE Winter Session of this Institution for boys, will commence on the 2d of November next. Terms, per session of five months, $75, payable *in advance.*

Music, Drawing, and Painting, extra.

For further information, or the admission of pupils, apply to the Rector at the Hall.

September 5—tf

TO PARENTS AND GUARDIANS.

A CLERGYMAN in the country, having engaged an accomplished lady as Teacher to his little daughter, seven and a half years old, would receive into his family two or three more little girls of about the same age. They will be at all times under the *special charge* of the teacher, and will receive in all respects, the same faithful attention and care of his own child.

Terms—$136 per annum, *one half to be paid in advance.*

Apply to Mr. Floyd Smith, at the Churchman office, No. 12 John street. Sept. 5—tf

TEACHER WANTED.

A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.

Apply at this office.

September 12—tf

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.

September 12—tf

PEW for sale in Trinity Church, No. 97, north aisle. Inquire at No. 1 Abingdon Square.

October 3—3t$

SCHOOL.

THE Winter Session of the subscriber's school will commence on Monday, October 12th. He is prepared to receive into his family two additional boys. Terms per Session of 23 weeks, $65—payable quarterly in advance.

F. W. FOOTE.

Elizabethtown, N. J., Oct. 3,—2t$

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlington, 11 September, 1846—Oct. 3—2m.

TRINITY SCHOOL, No. 76 VARICK ST.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

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April 18—tf.

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